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RELIGION AND MORALS.

A CHRISTMAS SERMON.

JOHN i. 14.

"And the word was made flesh, and among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

THIS is not the only occasion upon which St. John alludes to his personal knowledge of the events that he relates. When he has described our Saviour's death upon the cross, he adds by way of confirmation; "*and he that saw it,*" that was St. John himself, "*bare record, and his record is true, and he knoweth that he saith true, that ye might believe.*" Again, the first chapter of his first Epistle, thus commences. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, the word of life, (for the life was manifested, and we have seen it, and bear witness and shew unto you, that eternal life which was with the Father and was manifested unto us) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us.* And in the introduction to his Gospel, after having proclaimed the Divinity of our Saviour, of that word which in the beginning was with God and was God, he adds in my text, "*and we beheld his glory.*" The statement is too remarkable to be passed over or forgotten. It strengthens the general

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evidences of Christianity; by reminding us of a fact, which the infidel endeavours to forget, viz. that the Evangelists were witnesses of the wonders they relate, and bore record to what they had seen and heard. And their evidence is strengthened rather than weakened in our hands, because we are proofs of the effect which it produced. In spite of its humble earthly origin, Christianity made its way through the civilised world: its acceptance is a strong additional testimony to its truth, and that fact is placed beyond a doubt by the religion now professed among ourselves. Why then should it be rejected either in theory, or in practice? Why should we disbelieve or disregard the Gospel? Why should men dwell upon what is dark and difficult; and pass over all that is plain and abundantly convincing? Why should we neglect its precepts, till we are compelled to question their authority? Why should we silence our consciences by rejecting revelation; or sacrifice half what has been revealed at the shrine of our fallible understandings? Let us determine, while we commemorate our Saviour's birth, that we never will deny, and that we never will disgrace his faith. Let us determine to read our Bibles as they are written; to take them in the most obvious and striking sense; to acknowledge the wonderful mysteries which they disclose; to adore the wisdom by which those mysteries

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were contrived, and to avail ourselves of all the privileges they have conferred upon mankind. Let us remember that *the Word was made flesh, and dwelt among men, and they beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

The text instructs us to divide our meditations upon the birth of Jesus Christ into three separate heads; and to reflect upon his *glory*, his *grace*, and his *truth*. The first must find its chief support in that stupendous fact, which has been alluded to already: viz. that the man Jesus Christ, the humble son of a carpenter at Nazareth, who was so poor as not to have where to lay his head, who was despised and rejected of men, a man of sorrows and acquainted with grief; was very God, as well as very Man; and created every thing that was made. This astonishing and incomprehensible mystery may be a stumbling block to the Jew and foolishness to the Gentile; may be derided by the profane, and explained away by the indifferent; but it is the doctrine of our text; it is the doctrine of our Church; it is the doctrine of Scripture from the beginning to the end; and it is full of glory, grace, and truth. We are ready to admit, that if the appeal were made to human reason alone, the Divinity of our Saviour could not have been proved. But the doctrine is above all others, the doctrine of God, not of man. We know it, because it has been revealed. We know it, confidently because it has been revealed explicitly. We avow it boldly in the face of all our adversaries, because it is at the foundation of the Christian scheme, and constitutes the surpassing splendour, the exceeding glory of the Gospel. Other teachers, besides Christ, have taught and improved mankind, have been commissioned and strengthened by the Father of light, and have attested the truth of their pretensions

by the exhibition of miraculous power. Moses, and Elijah, have shewn the great works which God can enable men to work. Honours public and private were justly bestowed upon them: they were justly revered as the very foremost of God's creatures. *But unto which even of the angels said he at any time, thou art my Son, this day have I begotten thee? When he bringeth the first begotten into the world, he saith, and let all the angels of God worship him.* Of the Angels, the first and highest order of created beings, he saith, *who maketh his angels spirits, and his ministers a flame of fire.* But unto the Son he saith, *Thy throne, O God is for ever and ever, a sceptre of righteousness is the scepter of thy Kingdom.* St. Paul here instructs us in the very doctrine for which I contend, viz. that the Divinity, of our Lord and Redeemer, is the peculiar glory of his religion. Of his condescension, love, and mercy, we shall have to speak hereafter; but our immediate business is with his grandeur. *All power is given to him both in heaven and earth.* He is unchangeable and unchanged. *He is the brightness of his Father's glory, and the express image of his person.* And that he should have thought fit to take upon himself a body like unto ours, that he should descend from the throne on which had been seated through eternity, and invite men to return with Him to his Father's bosom; is a fact which nothing but revelation could induce us to believe; but when revealed as it has been, and when believed as it ought to be, calls upon us to bow before the stupendous glory of the everlasting Son of God.

The Sceptic may deride, and the Heretic may renounce, this prime article of Christian Faith; but let not our understandings be seduced into rebellion against their God; let not our vanity be flattered, or our fears appeased, by reducing the Creator to the level of the creature.

"Glory to God in the highest" was proclaimed by the angels, when the only begotten Son of God was born at Bethlehem. Let our voices bear a part in this heavenly chorus; and declare it as the settled conviction of our understandings, and the practical belief of our hearts, that *the child* who as at this season was *given* to the world, is, and is worthy to be, *Wonderful and Counsellor*; is, and must be acknowledged to be *the Mighty God and the everlasting Father*, is to our inestimable and eternal benefit, *The Prince of Peace*.

The concluding words in this passage from the Evangelical Prophet form a proper introduction to the second division of my text, reminding us that our Saviour is peaceful as well as great; and that his glory is not superior to his grace. The Being to whom we look up as a member of the Godhead, and who came from heaven, to visit man, came for the purpose of reconciling us to his Father, and accomplished his intention by dying for us on the Cross. If the grandeur and exaltation to which we have adverted are stupendous; what epithet shall we apply to the condescension of Christ? Look at the human race as apostates and outcasts, as sentenced through the sin of Adam to eternal ruin, as wandering in the darkness of the valley of the shadow of death, and as totally unable to retrace their steps, look at the vice and the misery into which they had sunk; at the fruitless attempts of the few, to correct the ignorance and wickedness of the many; and then you may form some rough estimate, of the debt which we owe to our Redeemer. The Christian world is far enough from being what it ought to be; the privileges which it enjoys are too often abused. But still let us take it with all its faults, let us compare what is, with what has been, and even the temporal fruits of Christianity will attest its value. Turn then to the means by which its blessings were procured, and admit with

the beloved disciple that you have seen its *grace*. Pardon, free, unmerited, unattainable pardon has been purchased for you, by the blood of the lamb. The dispensation of Jesus has told the whole human race, that *God willeth not the death of a sinner but rather that he should turn from his wickedness, and live*. Believe, and be baptized, and wash away your sins, is the proclamation which Christ's messengers are still authorised to deliver. And its terms and conditions are not merely equitable and fair, and just; but if they are not kind and compassionate and gracious; if they are not worthy of the all-wise, and the all-bountiful; if they are not a balm to the wounded conscience, a stay and a support to the sinking soul, a crown of rejoicing to the reconciled disciple, then it is useless to persuade or to reason, for there is no meaning in language, and no reality in truth.

To every disciple of his blessed Son, to every one who nameth the name of Jesus, God for his sake hath given repentance unto life. Terms and conditions are annexed to the gift; but they are neither impracticable, nor unfair. The grace of God calls upon all men always to repent; it quickens every conscience which is not closed against the light; it gives the first turn to truth and holiness; and after that turn is taken, it enables us still to persevere. Not to be grateful for such gifts as these, not to accept them with outstretched arms, not to thank and bless the *grace* from which they are derived, would be the height of stupidity and meanness. If our hearts are at all alive to what is decent and honourable, if we have ever felt the terrible weight of sin, if we are not altogether lighter than vanity itself, let us not merely obey, but let us love that Redeemer, who has obtained our pardon, by the blessed covenant of his blood; who has offered to intercede for our frailties and transgressions, and who freely gives his Holy Spirit to all

who desire his aid. The Apostle was witness to the first manifestation of this merciful scheme; he beheld *the Word that was made flesh*; and declared that *He was full of grace*. Let us devoutly join in the same declaration; and not despair of those blessings which it authorises us to anticipate.

The concluding words of my text may confirm you in this resolution; for they declare that the Lord is true, as well as glorious and gracious. *And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth*. The promises of our glorious and our gracious Redeemer, are promises that shall be fulfilled. His obedient servants have the promise not only of the life that now is, but also of that which is to come. And He that hath promised is true. In every other individual there may be weakness, and there may be guile: but here we cannot be deceived. *The arm of the Lord is not shortened*—he is able to accomplish whatsoever he would have done.—And for his will it is aptly described in a passage from which we have already quoted; and which affords a striking picture of the truth and permanence of the Deity. *They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up; and they shall be changed—but thou art the same; and thy years shall not fail*. We cannot easily conceive a better description of immutability. It convinces us at once that God's ways are not as man's ways; nor his mind as our mind. It assures us that what he has promised he is able and willing to perform. It teaches us to add his truth to his glory and his grace, and to be thankful for their united gifts. He that came from Heaven, *and was made flesh, and dwelt among us*, he that is *glorious* above the highest glory of angel or archangel, he that is *gracious* even to the miserable outcast and

prodigal, he is likewise *truth* itself; and we may expect every thing that is faithful, as well as every thing that is great and good, at his hands. He has promised continual support; he has promised future happiness; and they that endure unto the end, he will save.

To conclude; the only difference that can be imagined between our situation and that of the Apostle is, that St. John had seen all these things; he beheld Christ's *glory, grace, and truth*: beholding, he clung to them, and was not shaken off. And if, in this respect we have not been so highly favoured, if we have not heard and seen the Lord of life, yet have we enjoyed repeated opportunities of embracing his religion. His word is in our hand; and it pours forth the waters of eternal life without money and without price. We have seen and do see his church upon earth; the company of believers which was established originally by himself; and against which he has declared that no power shall prevail. And if we have not witnessed his patience amid persecutions, if we have not known his blameless life, nor his bitter but uncomplaining death, still we have seen the power of his religion in the lives and deaths of his servants, and may bear testimony to his glory, grace, and truth. How many good and pious souls have changed their earthly for their heavenly tabernacle, have entered like faithful servants into the joy of their Lord, since we last celebrated his appearance among men! We have seen or might have seen their holy lives, and happy deaths. And who was so strong as to preserve them from destruction? who was so compassionate as to procure pardon for their transgressions? who was so true, as never to forsake them for a moment? Even *He who was made flesh, and dwelt among men*; and whom man may still see in all *his glory and grace*. *To as many as receive him, to them he gives power to become the sons of*

God—even to as many as believe on his name. God sends forth the spirit of his Son into their hearts; and they cease to be servants; and are heirs of God through Christ. May we be numbered among this happy flock; may we see and believe, and have all our sins forgiven. May we be enlightened by that true and saving light, which appeared upon earth as at this season, and continues to enlighten every man that cometh into the world. When he comes unto us,

let us receive him joyfully; that we, when we depart hence, may be received also of him. That when *the veil is done away*; and we see no longer *darkly, but face to face*, we may be admitted to the everlasting and beatific vision of the Lord; may behold the celestial *glory*, may enjoy the unbounded *grace*, and may experience the incorruptible truth of *Him who was made flesh, and dwelt among men.*

M. C.

BIBLICAL ILLUSTRATIONS.

(continued.)

Illustrations relating to Agriculture, or Domestic Economy and food.

IRRIGATION.

Ezekiel xvii. 7.

“That he might water the vine with the furrows of his plantation.”

“Quid dicam, jacto qui semine cominūs arva
Insequitur, cumulosque ruit malè pinguis arenæ?”

Deinde satis fluvium inducit, rivosque sequentes?

Et, cum exustus ager morientibus æstuat herbis,

Ecce, supercilio clivosi tramitis undam Elicit: illa cadens rancum per levia murmur

Saxa ciet, scatebrisque arentia temperat arva.”

Georgic. Lib. I. l. 104.

“Him shall I praise, who o’er the new sown earth,

Crumbles the clods that hide th’ entrusted birth,

Freshens with streams that at his pleasure glide,

And leads their rills, that wind from side to side?

Mid gasping herbs when fevered nature dies,

Lo! on yon brow whence bubbling springs arise,

The peasant bending o’er the expanse below,

Directs the channel’d waters where to flow:

Down the smooth rock melodious murmurs glide
And a new verdure gleams beneath the tide.”

GRINDING—QUERN STONES.

Isaiah xlvii. 1, 2.

“Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

“Take the mill-stones and grind meal, &c.”

Matt. xxiv. 41.

“Two women shall be grinding at the mill, the one shall be taken, and the other left.”

Pausanias says that Myleta, the son of Lelix, invented the handmill, and taught the people of Alesia how to use it.—*Paus. descr. Greece, B. II. c. 20.*

At Kukomeki, Acerbi describes the handmill used by the Laplanders to grind corn for the family: it consisted of two round stones, in the uppermost of which was inserted a stick, whose other extremity passed through a hole in a triangular board, which was fastened to the corner of the room.—*Acerbi’s Travels, Vol. i. p. 361.*

The inhabitants of Lancerota and Fuertaventura thrashed their barley

with sticks, and winnowed it with their hands; they then ground it in a handmill, made of two stones, being nearly the same sort of mills now used in some remote parts of Europe.—*Glasse's Canary Isles*, p. 9.

In Morocco the women are constantly employed in grinding their meal in little stone handmills; for, notwithstanding the advantage of excellent rivers falling down from the mountains, they have no such thing as watermills.—*Harris's Coll.* I. p. 321.

It forms part of the marriage ceremony of the Hindoos, for the bridegroom to lead the bride up to one of those stones that are used for grinding spices and other ingredients for their victuals, and place his hand upon it, thereby implying the obligation she has contracted of taking care of his household concerns.—*Sketches of the Hindoos*, Vol. ii. p. 9.

In the island of Nicaria they use nothing but hand mills, fetched from Milo or Argentiére, but the Milo stones are the best. These mills consist of two flat round stones, about two foot diameter, which they rub one on another, by means of a stick, which does the office of handle. The corn falls down on the undermost stone, through a hole which is in the middle of the uppermost, which by its circular motion spreads it on the undermost, where it is bruised and reduced to flour, which flour working out at the rim of the mill stones, lights on a board set on purpose to receive it.—*Tournefort's Travels*, Vol. ii. p. 87.

Compare with this the description of quern stones, always worked by women.

The handmill is used in Caubul by that part of the population that live in tents, and also in the rudest parts of the country; it is simply two flat round stones, the uppermost of which rests on a pivot fixed in the lowest, and is turned by a wooden peg, which is fastened in it

or a handle.—*Elphinstone's Account of Caubul*, p. 308.

For the further application of this custom to women when in grief, (Isa. xlvii. 47.) Mr. Forbes observes, That at the earliest dawn of morning, in all the Hindoo towns and villages, the handmills are at work, when the menials and widows grind meal sufficient for the whole family. This task is always confined to women, especially the forlorn widows, divested of every ornament, and with their heads shaved, degraded almost to a state of servitude.—*Forbes Orien. Mem.* Vol. i. p. 210.

The whole of the corn consumed in a Mahratta camp is ground by women: who for this purpose use a very simple mill, consisting of two flat circular stones, about fifteen inches in diameter. The upper one of which is turned by a handle, upon a pivot fixed in the lower one. The woman sits on the ground with the mill, which is called a Chukkee, before her. An industrious woman when not inclined to sleep, will arise at any hour of the night and busy herself with the mill, and any person lying awake, would be sure to hear two or three women so employed singing over their work in a strain, which if not positively beautiful, is far from being displeasing, and accords well with the stillness of the hour.—*Broughton's Letters from a Mahratta Camp*, p. 49.

The Quern Stones described in the above mentioned handmills, were formerly constantly used in the Northern parts of this kingdom. At present, however, they probably cease to exist; though in the island of Ragherry, off the Northern coast of Ireland, they were in use a few years ago.

REAPING CORN BY THE ROOT.

Matt. xiii. 29.

"But he said nay; lest while ye gather up the tares, ye root up also the wheat with them."

Captain Turner mentions this as the usual practice in Tibet. We found the people, says he, not reaping as we had seen in other places, with the sickle, but they plucked up the corn by the roots, and afterwards placed it upright, bound in small bundles to dry.—*Emb. to Tibet*, p. 221.

FATTED CALF.

Gen. xviii. 7.

"And Abraham ran unto the herd and fetcht a calf tender and good."

In this and other passages, and the parable of the prodigal son, we find the selection of a calf mentioned as a particular compliment to the guest. Burckhardt observes, that amongst the Bedouin Arabs it was still considered in the same light. At a wedding, he says, a cow or a calf is killed, for to eat mutton upon such an occasion, would be a great scandal to the spouse, P. 34. Again, at p. 39, he alludes to the estimation in which the same animal food is held. In passing the village of Endhana (in upper Egypt) we were invited to a funeral feast, by the inhabitants of a house belonging to some relation of the Nubian princes, the possessor had died a few days before at Derr, and on receiving the news of his death, his relations here had slaughtered a cow, with which they were entertaining the whole neighbourhood; at two hours distance from the village, I met women with plates upon their heads, who had been receiving their share of the meat. Cows are killed only by people of consequence, on the death of a near relation; the common people content themselves

with a sheep or a goat, the flesh of which is equally distributed.

FLOUR, HONEY, AND OIL.

Ezekiel xvi. 13.

"Thou didst eat fine flour, and honey, and oil."

These articles of food are frequently mentioned in the Old Testament, and we find from Hasselquist's travels, p. 88, that they are still used by the Arabs, mixed together in the form of cakes.

MANNA.

Exod. xvi. 14, 15.

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was, &c."

The Bedouins collect to this day manna, under the very same circumstances described in the books of Moses. Whenever the rains have been plentiful during the winter, it drops abundantly from the Tamarisk, a tree very common in the Syrian and Arabian deserts, but producing, as far as I know, no manna any where else. They gather it before sun-rise, because if left in the sun it melts, its taste is very sweet, much resembling honey—they use it as we do sugar, principally in their dishes, composed of flour. When purified over the fire, it keeps for many months. The quantity collected is inconsiderable, because it is exclusively the produce of the Tamarisk, which tree is met with only in a chain of valleys at the foot of the highest granite chain.—*Burckhardt*, lxxviii. *Intr.*

 SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

SIR,

IN reply to your correspondent Palæologus, who finds a difficulty in the construction of Heb. ix. 10.

I must first observe that, provisionally, we are in possession of evidence which renders it morally, if not demonstratively, certain that an iota has *not* "been obliterated"

in the passage he alludes to. Neither, indeed, according to the established laws of Sacred Criticism, can his emendation, trifling as it may appear, be admitted, without entailing doubt and uncertainty upon the entire text of the N. T. *ἐπικρίματα* it is true is cited by Griesbach as the reading of one MS. and that unquestionably *probæ notæ*; since it is mentioned with respect by Mill whose approbation is sanctioned by Wetstein; and, in the formation of his text, Stephens was materially assisted by this copy. Its single authority however can avail nothing against the unvarying testimony of all other witnesses. If any change of the received text were necessary, preference would unquestionably be given to the Alexandrine reading *δικαιώματα* which Griesbach marks with a considerable share of approbation. But this innovation as well as the preceding, is most probably the gloss of some transcriber, labouring under the same difficulty with your correspondent. The received text must remain: conformably with Griesbach's own rule, "Durius lectio præferatur ei, quâ positâ, oratio suaviter leniter que, fluit &c." Proleg. p. lxxv. To the transcribers, who knew little of Greek, and less of the elegancies of composition, the passage, as it stands presented a difficulty, because it seemed to violate the ordinary rules of grammar; whereas, it in reality shews the Apostle to have been better acquainted than they were with the refinements of the language which he employed. *ἐπικρίματα* unquestionably refers to *δικαιώματα*; and that it is placed, in the first instead of the third case, is an instance of the figure Anacolouthia, to which the best Greek writers were much attached. This figure, according to Hermann, "Versatur in uno eas in partes distrahendo, quarum neutra, si leges grammaticas spectes, cum alterâ coheret." It is not necessary to occupy your pages by citing passages with which

every scholar is acquainted, in defence of a form of speech which they all know to be frequent and well-authorized. I deem it better to refer Palæologus to Hermann's Appendix to Vigerus, p. 894. Edit. Lips; 1813. where § vi. De Anacoloutho; he will find many instances of construction, and modes of expression, from the best writers, as inexplicable, upon the ordinary principles of syntax, as the passage from St. Paul; together with many ingenious critical observations calculated to remove his embarrassment, and to clear up his present doubts.

If you can consent to my engaging in two subjects in one letter, and in the same number of your work, I shall be glad to make a few observations on a topic of greater importance than the former. Your review of the Archdeacon of Ely's Charge has brought to my mind a subject, which, during the past year, occupied many pages of the Remembrancer; and which, at the time, as well as since, engaged my serious attention. Concerning the statements, opinions, and arguments of one at least among your correspondents, upon the question of *human depravity*, there could be, it seemed to me, but one opinion among those who hold by the articles and public formularies of the Church of England. Mr. Browne however exceeds the bounds of courtesy, perhaps of justice, when he makes the conductors of a periodical work responsible for the sentiments of their correspondents; and impeaches their orthodoxy on the ground of their having permitted others to display objectionable sentiments. Excluding irreversibly all which is directly and avowedly hostile to Christian truth, or subversive of Christian morality, a fair latitude must be allowed to discussion, or the ability of such works will be done away. It is not to be expected that all the correspondents of a miscellany shall be exempt from

erroneous views of the subjects upon which they write; if this, indeed, is to be the law of admission, the Editors may fill many pages with "Notices to Rejected Correspondents;" but they will find some difficulty in providing their monthly quantum of reasoning and intelligence. Considering the conductor then, as responsible for the sentiments of others, only so far as he adopts, approves, and makes them his own, I must still so far agree with the Archdeacon as to be of opinion that, in the Review of the above mentioned controversy, in December 1821, and in the tone of the Editor's observations upon the same subject, as generally displayed in this work, there is discoverable an unwillingness to *speak out plainly* upon the doctrine of human corruption, or to admit it to the extent, and with the explicitness, with which the Scriptures and the Church of England maintain it. There seems to be upon the Editor's mind a covert apprehension that this tenet has some necessary and indissoluble connexion with Calvinism; and therefore, when he makes an admission respecting it, he is immediately anxious to explain it half away. While he ostensibly unites himself with those who explicitly admit the entire decay of righteousness in man, he apparently cannot help *wishing well* to those who claim for unregenerate human nature a considerable degree of remaining godliness. This was the impression left upon my mind, at the time, by the Editor's Review of the correspondence upon this subject, in 1821. Since the appearance of this last month's number, I have carefully reperused his comments; and (although I am sorry to make the avowal with respect to a work which upon most subjects I read with pleasure and improvement) I find my original impression unaltered. But wherefore, I ask, this dread of Calvinism? Or how does it appear that there is any necessary connexion between the system of Geneva and the belief of the Natural

Man's total alienation from righteousness? That belief, I am aware, was and is maintained by Calvin and his followers; but not exclusively by them. It is held to quite as wide an extent by Lutherans, and, I may add, by many, in other respects, avowed Arminians. It is held likewise, and I trust will continue to be held, by many members of that church which, to use the words of a great and excellent prelate, "is not Lutheran,—is not Calvinistic—is not Arminian—but is Scriptural:—built on the foundation of the Apostles and Prophets; Jesus Christ Himself being the head corner-stone." With respect to the doctrines in the present day termed Calvinistic (but which in reality no more resemble Calvinism than the 66th Proposition of Newton resembles the 4th Book of Paradise Lost) I acknowledge that the supporters of them seem to me to take an erroneous view of some doctrines (that of Regeneration in particular) and to be injudicious in their mode of enforcing others. Neither am I better reconciled to Calvin's opinions, his *peculiar* opinions, as set forth in his own works; or, more palatably perhaps in the *Panstratia Catholica* of Chamier. Nevertheless I must still continue to enquire where is the necessary connexion between those doctrines, which a great majority of our class reject, and a tenet which many of us believe to lie at the root of all revealed religion, and which we on that account conceive ought to be admitted in a more extensive and more explicit sense than it is set forth in by the Editor of this work. The Dean of Chichester, in a book of the greatest merit, maintains in like manner, the existence of the connexion which I disavow; but he does not prove it. "Exaggerated descriptions of human corruption" he says "while they fail of acting upon the conscience, have a powerful effect upon the passions, &c. &c." See Ch. Rem. vol. 3. p. 715. I am willing to go even farther, and to admit that *exaggerated* statement of

any doctrine whatever are prejudicial to true religion. But this will not bring the controversy to an issue; for the question still recurs, *Are our descriptions exaggerated?* Awaiting therefore farther proof and conviction upon this point, as well as a more clear and satisfactory demonstration of the affinity between Calvinistic tenets, and a persuasion of the entire depravation of man, prior to the aid of divine grace, I turn to another part of the subject. Another peculiarity which surprised me in the Editor's summary of this controversy (p. 705. vol. 3.) is the paucity, or I may almost say, the total absence, of reference to the Scriptures. We hear much and often of Taylor, Bull, and Pearson, and many other able and excellent expositors; but we find little allusion to that Sacred Word in the study of which they exercised themselves, and to which the final appeal must be made. One Scriptural argument there is attached to a name so venerable, and supported by an authority so weighty (that of Bishop Bull) as to make me fully sensible of my own audacity in opposing it. I cannot however deem it so "unanswerable" as the Editor represents it. Because the fathers of our Church applied a passage from the Galatians to the regenerate man, therefore argues the Bishop, they did *not* apply the expressions of the Apostle in Rom. vii. to the regenerate; that is they conceived them to be spoken of, and by, an unregenerated person. This seems to be hardly a necessary inference; but admitting that it be so, I cannot be satisfied even upon such authority. Many of the ancient heathens, that is men, with respect to religion, in a state of nature, undoubtedly proceeded so far as to discern the beauty and utility of a purer system of morals than that which they exhibited in practice. But which among them was ever so impressed with a sense of the hateful-ness of sin, or so eagerly desirous of release from the captivity which it imposes as, on a review of his

own principles and actions, to burst forth into that exclamation, "O wretched man that I am! Who shall deliver me from the body of this death?" Here surely is exhibited a clearer discernment of his true condition, together with a stronger sensibility of its consequences, than the workings of mere nature are recorded ever to have given rise to. In reading the melancholy narrative, contained in Rom. ii, of the vices of the heathen world, we are irresistibly reminded, at every step, of the corroboration of the Apostle's statements afforded by the writings of the pagans themselves. But in all my enquiries (and I have read diligently with a view to this very question) it has not been my fortune to discover in any heathen, whose sentiments are upon record, that mixed feeling of remorse, self-abasement and earnest desire of a better state, which is so forcibly expressed in the passage cited from the Epistle to the Romans. History affords no confirmation to the opinion that these words convey a faithful representation of the feelings of any man previous to the reception of grace. There are, at the same time, many particulars introduced which undoubtedly forbid us to attribute those expressions to a confirmed Christian. To me they seem to speak the language of a mind which (to use a much abused but expressive term) is at least awakened by the Spirit; although not yet at peace with God. In fact I do not know what can be objected to the supposition that the feelings here expressed first became known to St. Paul himself in that, which it may perhaps be allowable to call, his intermediate state: that is in the interval between his awful encounter on the road to Damascus, and the visit of Ananias to wash away his sins, and seal his pardon, by baptism. During this interval was he in a state of nature, or in a state of grace? The answer to this question may afford a solution of that other much-debated enquiry whether the expressions of St. Paul are to be attributed to the natural

or to the regenerate man. To me it seems clear that the heaven of the kingdom of God was working in the soul which gave them utterance; and therefore they will not support the conclusion which Bishop Bull would deduce from them: namely that, being descriptive of the sensations of the natural man, they prove him not to be left under such a total defalcation of godly inclinations as is often represented. In my view of the question, on the contrary, they shew the dawning of grace; and thereby render evident, the obscurity of the night which previously enveloped the religious faculties and principles of the man. Describing two states, which he evidently designs to set in complete and absolute opposition to each other, our Blessed Lord declares "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." Observe the universality of the declaration. "That which is born of the spirit is spirit." Every quality, every desire, every thought, every counsel, and work which is generated by the spirit resembles its Author and partakes of his nature. Are we not bound then to extend the same universality to the former proposition, "That which is born of the flesh is flesh?" and to admit that every propensity, desire or disposition, which we inherit in consequence of our natural descent displays, in like manner, the qualities of the source from which it springs? To settle what those qualities are we must consider that "the flesh is contrary to the spirit." Now "the fruit of the spirit is in all goodness, and righteousness and truth." (Eph. v. 19.) The very opposite to these must therefore be the characteristic or essential qualities of the flesh. When then we read that all "which is born of the flesh" or our entire human nature "is flesh", or has in it the innate properties which have been shewn to be the *opposites* of "goodness righteousness and truth," how are we to escape the conclusion

of Archdeacon Browne, that man is totally and universally depraved? In a word might we not with as little violation of Scriptural truth maintain that corruption may proceed from "the spirit," as that goodness or righteousness may proceed from "the flesh!" From the former assertion we start back as from impiety; but, from it the negative of the latter is so strongly to be inferred that it seems almost incredible it can ever have been seriously affirmed. My own conviction is that the Scriptures and the Church of England agree in maintaining that all the proficiency made by man, as a subject of religion, and in attaining to the knowledge of truth or the desire and practice of holiness, is through the preventing and co-operating graces of the Holy Spirit. The completion of the work of Christian grace is not the addition of certain good qualities to those which we before and originally possessed, that so the man of God should be perfect. This would be but putting a piece of new cloth into an old garment! We rather hear of a new birth, a new life, and finally a new creature; implying a fundamental renovation. I cannot think that if "old things" had any inherent goodness in themselves, they would thus be doomed to total abolition; on the contrary, that they are thus "ready to vanish away" is with me a convincing proof of "the weakness and unprofitableness" of them all. On this ground therefore I accept, in their fullest and most literal sense, the words of the Apostle, "If any man be in Christ, he is a new creature: old things are passed away; behold, *all things* are become new." (2 Cor. v. 17.) Notwithstanding our difference upon this one great question, I trust Mr. Editor that you will accept my assurance of general esteem for your principles, and allow me to say that I am, Your obliged Servant,
B.

December 7th, 1822.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. XIII.

The Norman Conquest.

IN pursuance of the plan laid down in the first of these Sketches, we cannot pass so remarkable an æra as the termination of the Saxon Monarchy, without adverting to the general state of manners among the English nation. Our Histories for the most part, are the work of Norman Monks who may be considered as prejudiced witnesses. Yet in some of them, especially in *William of Malmesbury*, there is a frankness and impartiality which entitles their statements to credit.

Those statements are not flattering to our Saxon ancestors. He tells us that Christianity had gradually triumphed over the peculiarities of their original character. Their savage disposition and fanatical superstition disappeared, and all classes, more especially Kings and Clergy gave proofs of the sincerity of their religious professions. But learning and piety are stated to have become obsolete, many years before the arrival of the Normans. The Clergy could hardly read the sacred offices of the Church. The Monks evaded the severity of their rule; the nobility gave themselves up to sensual pleasure, would not repair to Church in a morning as a Christian should do, but listened in their beds to the Matins and the Masses which were repeated by a gabbling Priest. The common people were exposed as a prey to the more powerful, and their property was drained, or their persons sold into slavery for the gratification of luxury and avarice. Drunkenness was the most universal occupation. It was pursued by day and night, and fortunes were

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wasted by the English in mean and uncomfortable cottages, which would have sufficed for the support of a Norman family in a commodious and splendid mansion. The success of the Conqueror is attributed to these evil habits, and to the effeminacy and inconstancy which they produced. The riot which prevailed in the English army on the eve of the Battle of Hastings, is a strong confirmation of the Historian's assertion, and the facility with which William subverted the Anglo-Saxon throne is a proof that it was not supported by a virtuous or united people.

The very garb of the English is condemned by their Historian, and his description of it, and of the Norman customs and manners by which it was succeeded, is deserving of greater attention than it has received from modern compilers.

Their dress, says Malmesbury was loose and flowing, and reaching only to the knee; their hair and beards closely cut; their arms adorned with golden bracelets, and their skin stained with pictures of various shapes; both in eating and drinking they were guilty of the most disgusting excess. The latter custom was gradually communicated to their conquerors, the former were surrendered and exchanged for Norman practices. Lest the picture should seem overcharged, it is concluded by a confession that there were some exceptions to its truth. Then follows the contrasted character of the Normans.

They were completely and handsomely clothed, and moderate in the use of food; they were trained to war, and could hardly live without it. Where courage and force did not avail they had recourse to deceit and corruption; their build-

ings were stately and their expenditure moderate; they envied equals, emulated superiors, and protected dependents from all injustice except their own. Their attachment to a leader was ardent but not lasting. A slight offence or an inconsiderable bribe would induce them to change their opinions and their masters; strangers were always treated in the kindest manner, and they did not hesitate to contract marriage with their subjects and vassals. In England they revived an expiring religion; Churches and Monasteries were built upon a scale of unexampled splendour, and the opulent in every direction were most anxious to display their piety by the foundation and erection of religious houses.

Such is the statement of *William of Malmesbury*; and the truth of its material points is established beyond dispute. He is not contradicted by any contemporary author, and he is confirmed directly or indirectly, by all that we read of English submission and Norman cruelty. The conquerors still retained the rugged virtue of barbarians; the conquered had imbibed the vices of civilized life: neither of them were under the influence of Christian principles, nor did they exhibit the most distant approach to Christian practice. In England, the repeated inroads and settlements of the Danes, had almost re-paganised the population of the country. In Normandy, the Pope's power was becoming daily more injurious. On both sides of the Channel the prevailing religion was Monks rather than Christianity, and no improvements were introduced by the Conqueror or his descendants which could effectually counteract its tendency.

The first ecclesiastical act under the new dynasty was the degradation of *Stigand*, Archbishop of Canterbury. He had been put under an interdict by Pope Alex-

ander II. in the year 1062, but he continued in possession of his See and his authority until 1070. After the death of Harold, *Stigand* was the author and leader of the only resistance made to the Normans on their march between Hastings and London. For this or some other cause the Conqueror refused to receive the crown from his hands and the ceremony of coronation was performed by *Aldred*, Archbishop of York. Nevertheless, *Stigand* was treated with the greatest respect, and when forced to accompany *William* on his first visit to Normandy, processions were formed from all the principal Monasteries, to meet and escort the Primate of the Church of England. But no sooner had the Court returned to that country, than a council was assembled at Winchester by the King, and attended by *Ermenfred* and others as legates from the Pope. Before this tribunal, *Stigand* was accused of having taken possession of the Archbishoprick of Canterbury during the life time of *Robert* its former occupant, of having held the See of Winchester with the Archbishopric, and of having received a Pall from *Benedict* an Usurper of the Papacy. *Stigand* was found guilty of these crimes and deposed. A similar sentence was pronounced against his brother, the Bishop of the East Angles, and against several of the principal Abbots, whose places were quickly supplied by the Conqueror's Norman Chaplains: a circumstance which throws doubt upon the real nature of the transaction; and at least allows us to believe that the avarice imputed by *Malmesbury* to the last Saxon Primate, was not the sole or the principal cause of his condemnation. *William* had good reason to suspect his loyalty, and a more devoted and powerful Archbishop of Canterbury was necessary to the security of the new establishment.

Such a successor was soon found in the person of Lanfranc, Abbott of *Caen*, a Lombard, by birth, and a distinguished teacher of the learning of that age. He was nominated by William to the Primacy before Stigand's death, and there is no Prelate in those times upon whom the Historians have bestowed a higher character. His humility and charity are particularly celebrated; to the Clergy and Monasteries he was a munificent benefactor; a great encourager of learning; a repairer or rather a rebuilders of the Ecclesiastical edifices of his Diocese; a celebrated reformer of Monastic abuses. If his *Constitutions*, as given to us in *Wilkins*, are genuine, they forbid us to entertain a high opinion of his wisdom or common sense; for nothing can be more childish than the greater part of their contents, or more expressly calculated to enslave the unhappy monks, and exalt their lordly Abbott. But the document is at least of a suspicious character, and we are at liberty to believe that Lanfranc repressed the corruptions of his Convent, without supposing that he enjoined all the bowings and washings, and other trifling and ludicrous ceremonies with which his pretended *Constitutions* abound. Malmesbury informs us that the Monks of Canterbury, like all of their class in England, were not easily to be distinguished from laymen. He does not charge them with gross vice, but in hunting and hawking, dicing and drinking, dainty living and careful dressing, they might have passed for Consuls as easily as for Monks. These irregularities were corrected in a temperate and judicious manner. Lanfranc did not venture to do too much at once, but having conciliated the Clergy by his general deportment, persevered for nineteen years in a gradual reformation of their manners, and left them materially better than he found them.

Among the principal transactions

of his life must be reckoned his dispute with the Archbishop of York respecting the Primacy. Thomas newly appointed to the latter See, refused to make a profession of canonical obedience to Lanfranc. The King was disposed to think Lanfranc in the wrong, but ordered Thomas to comply with the demand for the present, and remitted the cause to Rome. Pope Alexander referred it back to England, to be decided by the testimony and judgment of the Bishops and Abbots. The question was solemnly debated before the King and his Court, and sentence was finally pronounced in their name. Thomas rested his pretensions upon the letter of Gregory the Great to St. Austin, in which that Pope ordained that there should be two Archbishops in England, with twelve suffragans each, and that they should take rank according to the date of their consecration. It was contended that in compliance with this provision, the province of York should extend over the Dioceses of Lincoln, Worcester, and Lichfield, in addition to those which had already been included in it; and that Robert owed no obedience to the successors of Lanfranc, whatever might be due to him personally as the senior English Archbishop. The real answer to these claims was that the provision of Pope Gregory had never been acted upon for a moment; it was made in total ignorance of the Saxon Government and subdivision, and its place was supplied by a system better suited to these kingdoms, and of which the Kings had in fact been the great authors and supporters. But Lanfranc could not venture to accuse Gregory of fallibility, and he had recourse to the following arguments to supply the place of such a charge. He denied that Gregory's arrangement was applicable to the question at issue, because that Pope had placed the Archiepiscopal See at London, and not at Canterbury. He

urged, what was more to the purpose, that many subsequent Popes had confessed, and taken the Archbishop of Canterbury, for the lawful and unquestionable Primate of all England; and his logic, for which he was famous, enabled him to save the Papal consistency by the following ingenious argument:—"You say that Gregory gave the Primacy to Austin only, but made no mention of his successors. I pray you to remember, that Christ gave the keys to Peter without any mention of his successors: Will you say that those successors were not included? Will you deny that they are entitled to universal obedience? I am confident you will not. And the same reasoning will convince you that what Gregory said to Austin, was said also, substantially and virtually to all succeeding Archbishops of Canterbury." This reasoning, although grounded upon a notorious falsehood, viz. that Gregory made no mention of the successors of St. Austin, is such as Malmesbury verily believed to be better than any other living Prelate could employ. And he describes it as deciding the controversy to which it relates, and as entitling Lanfranc to the honours and reputation which he enjoyed. A reputation indeed so great, that Pope Alexander rose to receive him, and deposed his two opponents, Thomas of York, and Remigius of Lincoln, upon a frivolous pretext, in order to give Lanfranc an opportunity of restoring them. Sentence was given by the Council in favour of the See of Canterbury, and the precedency of the other Prelates was at the same time declared to be the same as that which prevails at present, viz. that the Bishops of London and Winchester should take rank next to the Archbishops; and that the remainder should follow the order of their consecration.

It was resolved also to remove the Episcopal Sees from the small towns to which some of them had been

hitherto attached, and affix them to the principal place in the Diocese. The Province of York was adjudged to be bounded on the South by the Humber, and to comprehend all the Bishops of Scotland and the Orkades. The rest of England, and the whole of Wales and Ireland, were declared to be subject to the Metropolitan jurisdiction of Canterbury.

About the same time an attempt was made to depose Wulstan, Bishop of Worcester, on a charge of ignorance. But his real offence was being an Englishman by birth, and preventing the appointment of some Norman Courtier to the See of Worcester. The trial terminated in a manner highly flattering to Wulstan. He was so entirely and honourably acquitted, that the Archbishop of York requested him to assist in the visitation of that Province, especially of those parts which the Metropolitan was cautious of approaching, either from fear of the enemy or from ignorance of the language. It was at the joint instance of Wulstan and Archbishop Lanfranc, that King William consented to abolish the sale of licenses to certain pirates and plunderers, who trafficked between England and Ireland, and remitted considerable sums to the Royal Exchequer. Malmesbury attributes the principal share in this good work to the Bishop of Worcester, whose character for sanctity and eloquence and miracles, was far above that of any contemporary Prelate.

The conduct of King William in ecclesiastical affairs was not very consistent; nor is it entitled to much commendation. In several very important points his views and principles were correct. He renounced all allegiance to the Pope, and strictly forbade his subjects to appeal to Rome without the Royal license first had and obtained. He was no personal supporter of the monastic system, but was inclined, as the Monks complain, to sacrifice the regular to the secular Clergy.

The great ecclesiastics by whom he was surrounded, and whom he preferred, were distinguished for the most part by talents and virtues, and were worthy of royal patronage. In these and many other parts of his ecclesiastical administration, we discover the vigorous mind of the Conqueror, and recognize that solid discrimination and ability which enabled him to win and wear the Crown of England. But as his civil government was tarnished by injustice and cruelty, spiritual affairs were also suffered to fall into a train, which led to many subsequent abuses. While the King had a noble disdain of Papal encroachments, the Prelates whom he introduced into his new dominions were devoted servants of the Apostolic See, and took the first opportunity to assert its claims. From a fear, not an idle or ungrounded, but an excessive fear of the English Clergy, preferment was confined entirely to men of Norman blood, and the government of Provinces, Dioceses, and Monasteries, was entrusted to persons wholly ignorant of the laws and customs of the country; and unable even to speak its language. These intruders were naturally anxious to surround themselves with their own friends and countrymen—and thus the whole body of the superior clergy, the only clergy in that day, respecting whom we have accurate information, were incapable of any discharge of their pastoral functions beyond the precincts of the court or the castles of the nobility. By separating the civil from the ecclesiastical courts, and forbidding the bishops to sit with the counts, the king laid a foundation

for many ecclesiastical exemptions. And by calling upon the prelates to do him homage as temporal baronies, he taught them how to become independent of him in their spiritual capacities. The latter was a mere feudal artifice—one of the methods of extorting soldiers and supplies from all ranks of their subjects, for which the Norman race of monarchs is so dishonourably famous. The former, independently considered, was a much better measure; but it was inconsistent with William's custom of entrusting the greater part of his business to the superintendence of spiritual persons; and it had a tendency to encrease the rigour of the Baronial Courts. A Bishop might have been expected to feel some compassion for the miserable natives and vassals over whom the Norman nobility tyrannised without restraint.

The only English custom which the Conqueror condescended to adopt, was that of feasting immoderately at Christmas, Easter, and Whitsuntide. On which occasions he was attended by all the leading nobility, and proved that the vice of intemperance was not confined to Saxons. In other respects, the personal example of King William was good; avarice was his principal fault, and to that he was inclined rather than addicted. Had he provided for the general instruction of all classes of his people, administered justice to the poor as well as to the rich, and occasionally trusted and advanced an Englishman, he might have silently closed the door against the corruptions and usurpations from which all his authority and power were insufficient to protect the Church.

MISCELLANEOUS.

LAW'S CHARACTERS.

The *Characters* introduced into William Law's *Serious Call*, and *Christian Perfection*, are well known to a large portion of our readers; and those readers will not object to peruse them once more. Others hitherto unacquainted with these exquisite sketches, will thank us for pointing them out to their notice, and may be tempted to consult the works from which they are taken:—

"*Flavia* and *Miranda* are two maiden sisters, that have each of them *two hundred pounds* a year. They buried their parents twenty years ago, and have since that time spent their estate as they pleased.

"*Flavia* has been the wonder of all her friends for her excellent management, in making so surprising a figure on so moderate a fortune. Several *ladies* that have twice her fortune, are not able to be always so *genteel*, and so *constant* at all places of *pleasure* and *expence*. She has every thing that is in the *fashion*, and is in every place where there is any *diversion*. *Flavia* is very *orthodox*, she talks warmly against *heretics* and *schismatics*, is generally at *church*, and often at the *sacrament*. She once commended a *sermon* that was against the *pride* and *vanity* of dress, and thought it was very just against *Lucinda*, whom she takes to be a great deal finer than she need to be. If any one asks *Flavia* to do something in charity, if she likes the person who makes the proposal, or happens to be in a right *temper*, she will toss him *half a crown* or a *crown*, and tell him if he knew what a *long milliner's bill* she had just received, he would think it a great deal for her to give. A quarter of a year after this, she hears a *sermon* upon the *necessity* of cha-

rity; she thinks the man preaches well, that it is a very *proper* subject, that people want much to be put in mind of it; but she applies nothing to herself, because she remembers that she gave a *crown* some time ago, when she could so ill spare it.

"As for *poor* people themselves, she will admit of no complaints from them; she is very positive they are all *cheats* and *liars*, and will say any thing to get relief, and therefore it must be a sin to encourage them in their evil ways.

"You would think *Flavia* had the tenderest conscience in the world, if you were to see how *scrupulous* and apprehensive she is of the guilt and danger of *giving* amiss.

"She buys all books of *wit* and *humour*, and has made an expensive collection of all our *English poets*. For, she says, one cannot have a *true taste* of any of them, without being very conversant with them all.

"She will sometimes read a book of *picty*, if it is a short one, if it is much commended for *style* and *language*, and she can tell where to *borrow* it.

"*Flavia* is very *idle*; and yet very fond of *fine work*; this makes her often sit working in *bed* until *noon*, and be told many a long story before she is up; so that I need not tell you, that her morning devotions are not *always* rightly performed.

"*Flavia* would be a *miracle* of piety, if she was but half so careful of her soul as she is of her body. The rising of a *pimple* in her face, the sting of a *gnat*, will make her keep her room two or three days, and she thinks they are very *rash* people, that do not take care of things in time. This makes her so very careful of her *health*, that she

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never thinks she is well enough; and so *over indulgent*, that she never can be really well. So that it costs her a great deal in *sleeping-draughts* and *waking draughts*, in *spirits* for the head, in *drops* for the nerves, in *cordials* for the stomach, and *saffron* for her tea.

"If you visit *Flavia* on the *Sunday*, you will always meet *good company*, you will know what is doing in the world, you will hear the last *lampoon*, be told who wrote it, and who is meant by every name in it. You will hear what *plays* were acted that week, which is the finest song in the *opera*, who was intolerable at the last assembly, and what games are most in fashion. *Flavia* thinks they are *atheists* that play at *cards* on the *Sunday*, but she will tell you the *nicety* of all the games, what *cards* she held, how she played them, and the *history* of all that happened at *play*, as soon as she comes from *church*. If you would know who is *rude* and *ill-natured*, who is *vain* and *foppish*, who lives too *high*, and who is in *debt*. If you would know what is, the quarrel at a *certain house*, or who and who are in love. If you would know how late *Belinda* comes home at night, what *clothes* she has bought, how she loves *compliments*, and what a long story she told at such a place. If you would know how cross *Lucius* is to his *wife*, what ill-natured things he says to her, when *nobody* hears him; if you would know how they hate one another in their *hearts*, though they appear so kind in public; you must visit *Flavia* on the *Sunday*. But still she has so great a regard for the holiness of the *Sunday*, that she has turned a poor old widow out of her house, as a *prophane wretch*, for having been found once *mending her clothes* on the *Sunday* night.

"Thus lives *Flavia*; and if she lives ten years longer, she will have spent about *fifteen hundred and sixty Sundays* after this manner. She will have worn about *two*

hundred different suits of clothes. Out of this *thirty years* of her life, *fifteen* of them will have been disposed of in *bed*; and of the remaining fifteen, about *fourteen* of them will have been consumed in eating, drinking, dressing, visiting, conversation, reading and hearing plays and romances, at operas, assemblies, balls, and diversions. For you may reckon all the time that she is *up*, thus spent, except about an *hour and half*, that is disposed of at church most *Sundays* in the year. With great management, and under mighty rules of economy, she will have spent *sixty hundred pounds* upon herself, bating only some *shillings, crowns, or half crowns*, that have gone from her in *accidental* charities.

"I shall not take upon me to say, that it is impossible for *Flavia* to be saved; but thus much must be said, that she has no grounds from Scripture to think she is in the way of salvation. For her whole life is in direct opposition to all those *tempers* and *practices* which the gospel has made necessary to salvation."

To the Editor of the Remembrancer.

SIR,
ALTHOUGH I regularly receive your Work with the other Monthly Publications, it was not till a day or two ago that I perceived the introduction of my name into your columns—and in consequence I beg to offer, *en passant*, an observation or two on your remarks.

Upon the subject of Lectureships, or the attempt now making by a High Church party to suppress them, I shall not now dwell—the subject is important and requires more consideration than my engagements will allow me, at present, to give it—at a season of more leisure I may call the public attention to it. But you have attempted to fix, publicly, an odium on the person and character of an unoffending Clergy-

man; and as far as your influence, (if a work of so much acrimony and bigotry can have any) can operate to my prejudice and injury, you have, by your appeal to "the Ecclesiastical Authorities," inflicted both disgrace and injury. As my Address to my late Parishioners was designed for them *solely*, I did not consider that in drawing it up, it was necessary to use clearer or more definite language than was requisite in order to make *them* understand my meaning—and, whatever ambiguity you or other strangers may find in it, *they*, (the inhabitants of Queenhithe) I presume, fully know my allusions. When I write for the public, I endeavour so to write that the public shall understand me—but when I address individuals, or definite bodies of men, I address them, or endeavour to do so, in language which shall be to *them* both explicit and intelligible.—If I succeed, I care little whether by standers or intruders understand me or not. The circumstances to which I deemed it unnecessary particularly to advert were parochial events upon which my opinion had been freely given—and though they might, and certainly did refer to Ecclesiastical practices connected with the Established Church, they were far from involving points of doctrine.

The matters to which allusion was meant were, the administration of the Holy Sacrament as a test or qualification for city honours, without reference to the character or circumstances of the parties. To this must be added the compulsion to read the Burial Service, without abridgement over *every corpse* brought for burial. The being compelled to a compliance with both of these matters, I deem a most grievous burden.—It is little less than deliberate lying, and solemn hypocrisy. If the Church requires, under pain of prosecution, that her ministers are to confound the good and the bad, indiscriminately: then, Sir, not the revenues

of Canterbury shall induce me, by God's assistance, to say, again, as I have once been compelled to do, in reference to a hoary headed miscreant, "that it pleased Almighty God, of his great mercy, to take *unto himself* the soul of our dear brother, here departed." Such language, (most beautiful when applied to those who die in the Lord,) can only tend, when used in reference to impenitent men, to delude the living, and to compel Clergymen to minister before God with a lie in their right hand.

As to the administration of the Lord's Supper to the Common Council, as a qualification for office,—or to any man with a view simply to the enjoyment of *temporal* honour or profit, I deem it a horrible prostitution and profanation of the ordinance.

Considering that these things are most awfully sinful and profane, and feeling that the rigour of conformity would compel me to their performance, I have determined never again to accept Preferment or Curacy in the Established Church. I will not bring myself into the dilemma of violating my conscience, or my oath of conformity. Whether you think my opinions well-founded or not, every honest man will, I presume, think common honesty requires that my conduct should be governed by my opinions.

As to doctrines, I most cordially and unfeignedly subscribe to those of the Established Church. I have no "scruple," and therefore no hesitation to subscribe to all and every the 39 Articles. I love the Episcopacy of the Church;—(though I think it would not be the less venerable or apostolic, were it less connected with courts and courtiers;) I approve of her spirit and moderation; I would not take from her an iota of her revenues, (though I would distribute them more equally, and abolish her useless sinecures, and cashier her pluralists.) In fact, Sir, I so love and venerate the

Church as she came out of the Reformation, that with the spirit of a modern reformer I would take her back to those her best and brightest days.

Although I decline any situation which would subject me to the criminal conduct I have alluded to, I yet hope to continue to officiate in her service, both in the desk and pulpit, as long as my gratuitous services shall be acceptable to my friends.

I should wonder at your insinuation about my wisdom and charity, in the allusion to Dr. Paley, were I not convinced by your remarks that you have not lately read his *Moral Philosophy*; but surely your wisdom and charity are not pre-eminently manifested in the rashness and temerity of these remarks.

As to Messrs. Saunders and Pigott, whom you have associated with me, I beg to say that I am in no respect answerable either for their conduct or their opinions—though of the former I really can see nothing to disapprove, as far as you have been his accuser. Of Mr. Pigott I am really ashamed—I disapprove much of his proceedings, and deem them highly derogatory to the real dignity and usefulness of the ministerial character, and which must, I feel assured, fail to realize his own expectations and desires. Such advertisements remind us of those of the celebrated Medical Board, on the Surry side of Blackfriars. They are both a disgrace to their respective Professions—though, perhaps, the wants of a wife and seven children will be allowed to offer some mitigation of Mr. Pigott's offence.

I have now only to beg, in conclusion, the insertion of this hasty explanation, *without mutilation*, in the next Number of your work, and to subscribe myself,

Your obedient servant,

H. C. O'DONNOGHUE.

5, Redman's Row, Mile End,
December 10, 1822

P. S. In my hurry, (for I have written, *calamo currente*.) I have omitted to state that I cannot accept your compliment at the expense of truth; I have no pretensions, and never preferred any, to be a "popular London Lecturer." The height of my ambition is to be an honest man, a faithful minister, and a moderate churchman, acting agreeably to the dictates of my own conscience, and allowing to others the liberty I claim myself. If in these particulars "*Mr. O'Donnoghue is an exception to all general rules*," I can only regret the circumstance, as far as the credit of our common nature is concerned, and blush for him who has made the assertion.

To the Editor of the Remembrancer.

SIR,

ONE great advantage, and, I may say, one chief object of your *Miscellany* is, that in any difficulty, or in any case occurring out of the ordinary line of practice, the clergyman (whose occupations deny him leisure, or whose inclinations give him no taste for enquiries into the nicer and less usual application of ecclesiastical law;) can, as it were, call a council of his more experienced and acute brethren, and request their opinions. To have the power of doing this is certainly desirable; whether for the purposes of obtaining advice, or even for the gratification of curiosity upon professional points.

I hope, Sir, that with these views I shall not be deemed an unfair intruder upon your pages, in submitting to your correspondents the following case, and requesting them to suggest to me the most correct mode of proceeding. It is certainly a case out of the usual course; and though the points on which I wish to be informed come, perhaps, under the denomination of curious, rather than important, yet it may interest from its novelty, and the opinions of my

more learned brethren will serve as a guide, not only to me, but also to the younger clergy, in any similar occurrence.

A widow lady (recently an inhabitant of my parish) informed me that her son-in-law had been drowned near Leghorn. His body was washed on shore, and, (according to what she states to be the practice of the country in such instances,) was burned *. The *ashes* were collected, and are shortly to be sent home to her in an urn. She desires to know whether I should have any objection to perform over them the funeral service. The case was new, and I desired a short time to consider. There does not appear to me, I confess, any solid objection to it. But I wish to avail myself of your advice, and that of your correspondents. The *coroner's* jurisdiction clearly does not extend to it. Therefore the questions that occur to me are these :

1st. Am I justified in performing the service over these remains—they having already, in a manner, received the funeral rites according to the custom of the country in which they were found ?

2dly. If I am justified in so doing, is it not my duty to require some certificate from the consul at Leghorn, or other official person, both to render the *register* a legal evidence of the decease of the individual in question—and also to assure me, that he did come by his death in such a manner, as not to bring him within the rubrical causes of exclusion from Christian burial ?

3dly. Supposing such certificate to be refused, can I safely decline performing the service, till it shall be procured ?

* The general practice in Italy, I have understood, to be the burning of bodies in *quick lime*, by which no *ashes* would, I should imagine, be left. There may, however, be a deviation in the cases of bodies found on the sea shore. Perhaps some of your correspondents may be able to inform me upon this custom.

You will, perhaps, consider these questions as fastidiously raised ; but you must bear in mind, that doubts occur, and that directions are necessary, not to the skilful, but to the unskilful. Amongst which latter is to be classed

Your obedient humble servant,
A CURATE.

I also take this opportunity of enquiring whether there exists any prohibition against *bells* and *steeple*s being attached to dissenting chapels and meeting-houses, and if there does exist any such prohibition, *where* it is to be found. I have been assured that they are prohibited, and as a proof, have been challenged to recollect any instance of their being used. At first I was desirous to refer their disuse to the old sectarian horror of the " *steeple-house* ;" but upon reflection, this does not seem to me a satisfactory reason in these times, when many dissenting ministers are aping the clergymen of the Established Church—mounting the silk gown—and thrusting themselves uninvited upon his right hand in every funeral, in which one of their flock is carried to the church-yard.

Dec. 10, 1822.

To the Editor of the Remembrancer.

SIR,

THE enclosed extract from the Gloucester Journal appears to me worthy of insertion in your valuable publication. The signature Clericus does not designate your occasional correspondent

CLER. GLOC.

" To the Editors of the Gloucester Journal.

" GENTLEMEN,

" PERMIT me to offer to your readers a few observations, on an occurrence which, as it is of a public nature, so ought it to be submitted

to the ordeal of public examination and inquisition. There is a practice which, I understand, has of late become very general in this city and its vicinity, for persons, doubtless with the most laudable intentions, and under the influence of the most pious impressions, to circulate printed addresses from house to house, accompanied with oral instruction by way of exposition. These addresses appear to be designed for general and specific purposes, and are partly directed to the heads of families, and partly adapted to the capacities of domestics. The language in which they are written, independent of the instructions which they contain, is principally in commendation of the Bible Society; and therefore their distribution may be supposed to be sanctioned by that Society.

"These facts, which I venture to introduce through the medium of your Paper, do not rest on casual information; nor should I have obtruded my reflections upon them, if they had not fallen under my own observation. Without pausing to examine the policy or impolicy of such a proceeding, or the expediency of unauthorized dictation on subjects of spiritual importance, I beg to assert, that such a system of intrusion is indefensible on other grounds; and that the principle never can be maintained, that strangers may interrupt with impunity the privacy of families, break in upon the retreat of domestic life, and enforce the involuntary adoption of opinions, which may be unreasonable, if not objectionable. Nor is it to be supposed, that every master has a conditional, and not an absolute controul over his own family, and may not at his own discretion, select and approve that which he deems most important for their benefit and instruction.

"Permit me also to add, that, were such a system as this supported and sanctioned, in the dissemination of religious principles, it might

with equal propriety be extended in favour of the diffusion of every other: and the same plan of domiciliary inquisition might, if carried to an extent, furnish a pretext for the admission of every insidious assailant, or open aggressor.

"Whether the present age of universal toleration will justify these proceedings or not, I do not pretend to determine; but I beg leave to submit, that they are by no means authorized by that Volume of Inspiration, which, as it is so industriously circulated, ought to be more particularly consulted as a standard and rule of action. I need not appeal to many obvious and well-known passages, in support of this opinion.

"In thus stating my humble sentiments on a subject of public notoriety, I should be sorry to be accessory in widening the breach which already too unhappily disunites the Christian Church; nor by any means to trespass on the department of the Bible Society, for whose excellent intentions (independent of the means employed) I entertain a high respect. At the same time, I feel inclined to deprecate that precipitation of judgment, and impetuosity of zeal, which induces the inexperienced and unauthorized to tamper and interfere in the religious interests of society; and with deference I contend, that harmony and unanimity, without which Religion is unsubstantial and Christianity nominal, will be most effectually attained by individual moderation and forbearance; and by the repressing, instead of indulging, that feeling which prompts man to step out of his own sphere, and to break the order of society, for the undefined and uncertain hope of benefiting mankind.

I am, Gentlemen,

Yours respectfully,

CLERICUS.

Gloucester, Nov. 15, 1822.

SACRED POETRY.

ON THE BEAUTY OF CREATION.

HAD the rich earth been only made
Her creatures' various wants to aid;
Had Heaven so framed the whole,
That one wide, flat, unshaded plain,
Self-warmed, and self-bedewed with rain,
Had fed each living soul:

Due still our grateful praise would be,
Almighty Architect, to Thee,
For nature's bounteous plan:
But, oh! what raptures of delight
Creation's fair embellished sight
Calls forth from wondering man!

What superfluity of love
Descends in beauty from above!
What harmony around
Attunes the breathing earth and sky,
And swells, in murmuring majesty,
Through all the blue profound!

How colour pours upon the scene
Her altering shades of sunny green!
How the grey rocks on high,
Streaked by the cataract's wintry course,
Or shattered by the thunder's force,
In gathering darkness lie!

Yon softer hill, beneath the rock,
Half-covered by the whitening flock
That roams its verdant side,
With seeming exultation sees
The natural diadem of trees
Run round it, deep and wide.

And oh! that sweet uprising shower,
Balm breathed from herb, and fruit, and flower!
When, bright with April dew,
The landscape gleams, and arched above
The pictured pledge of heavenly love
Spans the whole vernal view.

Who here can lose, with blinded sense,
The beam of pure benevolence?
To raise the human heart
To HIM who framed this balanced globe.
'Twas girded with so fair a robe,
'Twas graced with matchless art.

That Hand of heavenly art is here,
 Where, down the winding vale, appear
 The roofs of rustic straw;
 And spiral wreaths of airy blue
 Mount from the peaceful cottage, true
 To beauty's native law.

That Hand of heavenly art bestows
 The mingled light, the life that flows,
 Where nature's fountains play;
 When the morn wakes their misty stream,
 Or evening's yellow lustres gleam
 Along their fading way.

That Hand of heavenly art is seen
 Brightest in virtue's eye serene,
 Where truth and fondness dwell—
 What angel mind can picture thee,
 Thou vision of tranquillity?
 What tongue presume to tell?

Hodgson's Sacred Leisure, p. 133.

BLEST God of Mercy, whose relenting ruth
 Yet spares my manhood, as it spared my youth,
 Oh, still vouchsafe thy presence to my soul,
 And rouse its virtues, as thy seasons roll!
 —Breathe all the softness of the balmy spring,
 Attune my lyre of hope and joy to sing;
 Wake the young verdure of the woodland scene,
 And cast thy silent sunshine o'er the green.
 So shall thy love, to nature not confined,
 Reflect its radiant image from the mind.
 Touched by the genial light, that mind shall rise
 On beams of adoration to the skies;
 Mount with the dews in worship to their God,
 And reach with fragrant incense HIS abode.
 —Nor shall the ripening warmth of summer want
 The poor, weak tribute that this voice can grant:
 Not unimproved the sultry noon shall fly,
 Nor man be blind to Heaven's unclouded eye.
 Laid in some branching wood where sun-beams play
 O'er the cool waters with a glittering ray,
 Pleased will I muse of His benign command,
 Whose goodness guards the wonders of His hand.
 More grateful yet, at Autumn's golden hour,
 My votive song shall praise his varied power;
 When, from the bosom of the teeming earth,
 Start hidden life and plenty into birth;
 When blooming grapes their luscious store distil,
 And yellow harvests nod on every hill.

—Thou too, magnificent, severe, sublime,
 Reflective winter, wisdom's hallowed time!
 Whether, without, thy frost-bound realms we roam,
 Or spread within the heartfelt feast of home;
 Round the bright hearth in listening circle sit,
 Charmed with some flowing vein of virtuous wit;
 Some choice secure from Johnson's blameless page,
 Some favoured burst of Dryden's nobler rage;
 What gifts are thine!—but holier gifts than these
 The good, the thoughtful, at this hour may seize;
 Gifts of Almighty grace, vouchsafed to all
 Who humbly listen to their Saviour's call,
 And join o'er Bethlehem's roof the raptured song.
 Echoing from thence the courts of Heaven along,
 While Angel lips reveal Redemption's plan,
 "Glory to God on high! on earth good will to man!"

Hodgson's Sacred Leisure, 146.

REVIEW OF NEW PUBLICATIONS.

Sermons by Jonathan Walton, B.D.
 (of) Trinity College, (Cam-
 bridge,) Rector of Birdbrook.
 In two Volumes. Hatchard, 1822.

SOUND and necessary doctrine, and easy and perspicuous language, are the great qualifications in the preacher, whose office is to address a congregation of villagers, and who is induced to make his discourses public for the purposes of domestic instruction. The discussions of intricate questions of theology is necessary to establish and confirm the principles of the student, and may attract the attention of the general reader: but it is the inculcation of essential truths, of truths of which the belief is necessary to salvation, and of which the cordial reception is the purest principle of a righteous practice, that forms the necessary institution of christian man in every sort and condition of life; and that man does but compromise at once his judgment and his duty, who perplexes his hearers with doctrines of difficult and doubtful interpretation, in which they have little or no concern, or deceives them with fine language, which however it may excite

their admiration, will neither inform their understanding, nor improve their practice, nor confirm their faith.

These faults cannot be imputed to Mr. Walton: in the charge of a secluded parish in the country, he addresses his hearers on matters of the last importance, in a style always plain and correct, often deeply and earnestly impressive, instructing them in truths, of which it is perilous to be ignorant, and enforcing duties which no man can neglect and be saved. In such discourses it would be unnatural to expect any elaborate investigation of controverted doctrines. The preacher assumes the truth which has been established in more appropriate places than the village pulpit; and while he reflects with just censure on many of the prevailing errors of the day, which have infected the village not less than the town, he admonishes his hearers with a voice which is better than that of the polemic, that they are men who have been admitted into covenant with God in baptism, who are engaged to fulfil the conditions of the covenant, and who as they have hope in God's promises, must prepare to render

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the account of their works. He insists fully and fairly upon the great doctrines of religion; confirming and adorning his persuasive argument with numerous quotations of Scripture, and enforcing the several motions and principles of religious obedience.

"The following Sermons, having, with two or three exceptions, been delivered to plain country congregations, are to be considered not as pretending in the least degree to the character of learned disquisitions on points of theological inquiry, but only as practical expositions of Scriptural truth, conveyed as much as possible in Scriptural language. The author's aim and plan have been to explain, in as easy a manner as the nature of each subject admitted, the words of inspiration, and then to show the practical application of them: or in other words, to enforce the obligation of moral duties, by establishing them upon Christian principles, the only just and sound foundation on which they can stand. In no other way, he conceives, can the minister of Christ be said properly to fulfil his divine Master's command, and to execute the commission he has received to 'preach the Gospel.'"

Each volume is said to contain a "connected series of discourses;" the connection is not very plain nor is it very necessary. It is sufficient that all the discourses contain truths "of infinite value," combined with practical exhortations: and however the execution may vary, the subject is always important, and worthy of a Christian preacher and a Christian congregation. If the titles of the several sermons be copied from the table of contents, and an analysis of some of the Sermons with appropriate extracts be added, the reader will be enabled to form his own judgment of the value of these volumes, and some hints may be suggested to those who are engaged "in preparation for the duty of public instruction," not less valuable than those which are found in the *Skeletons of Sermons*, or *Horæ Homilitiæ*, as the work is now described, by a title at once more dignified, more consistent with good feeling and good taste, and less liable to the severe animadversions

of the author of the Pursuits of Literature.

1. *The Authority and Importance of the Scriptures*: namely, 1. Their authority as Inspired Writings; and 2. Their profitableness for doctrine, reproof, correction, and instruction in righteousness, to be enforced with all authority by the Minister, and received with becoming reverence by the people.

"My brethren, if this be the duty incumbent upon us, the ministers of Christ, and which, it is we trust, our endeavours, however imperfectly to fulfil, in humble dependence upon the aid of him whom we serve, and without which, 'who is sufficient for these things?'—then consider, I beseech you, how you, to whom this word is sent, are interested in this matter, and what is *your* duty. For what purpose hath God been pleased in mercy to reveal his will, and for what end is the preaching of the word committed unto us, but for your sakes, that you, knowing the holy Scriptures, may become 'wise unto salvation through faith which is in Christ Jesus.' It is your duty then to receive with thankfulness and 'meekness the ingrafted word which is able to save your souls;' and both by reading and hearing to impress its truths on your minds, that they may be effectual on your conduct. While we endeavour in sincerity to set before you the doctrines of religion as they are delivered to us, we do not desire you to take them on our sole authority, but we wish and desire you to imitate the conduct of the Bereans, who are recorded to 'have received the word with all readiness of mind, and searched the Scriptures daily, whether these things are so.' 'Take heed what and how ye hear' then my brethren, and 'search the Scriptures.' Whatsoever doctrines they contain, embrace them; whatsoever errors they reprove, avoid them; whatsoever vices they correct, flee from them; whatsoever instruction they give, receive it and walk according to it. Thus will ye rightly improve the inestimable advantage which the Lord God hath bestowed upon you and be blessed in your deed. Then will both ministers and people have cause to rejoice together in this life, and hereafter will meet around the throne with exultation, having the answer of a good conscience, that they have hearkened to the voice of the Lord, and obeyed his word which was given them, that they might know and do his will." P. 20.

II. *The original Constitution and Fall of Man*: who was distinguished

above other creatures in the manner of his creation, in the power which he received: and in his exaltation in the image of God, of which the nature is explained, as is also the change which sin has wrought, and the assurance of restoration through the mercy of God. To this, and to some other discourses in these volumes are annexed references to writings, of which the authority and the orthodoxy are not unquestionable, and from which the quotations add nothing of force or beauty to Mr. Walton's own style of composition.' They are not the sources from which Mr. Walton has derived his theology, or which he would recommend to the attention of the student.

III. *The two-fold Nature of Man*: compounded of body and of soul, a subject hardly adapted to parochial or domestic instruction.

IV. *The Deluge, and safety in the Ark.*

V. *The Call of Abram.*

VI. *Abraham offering Isaac.*

The severe trials, the submission, the steadfastness and perseverance of the patriarch, are eloquently and affectingly exhibited, with frequent references to Bishop Hall. The gracious interposition of God is also insisted upon, and the discourse is concluded with a recommendation of submission and obedience, and an illustration of the power of faith. The reader will participate in the feelings ascribed to the father of the faithful in the moment of his fiercest agony.

"Having thus completed the mournful preparations, at length the dreaded disclosure must be made. Abraham, doubtless with a voice of deep sorrow, but also of holy resignation to the will of God, reveals to Isaac the divine command. 'Alas, my son,' he would say; 'I have led thee hither, and thou seest the altar which I have prepared, and thou art the lamb which God requires to be sacrificed upon it! Thy life so dear to me must now be taken away; by these hands which have so often been stretched out for thy support, must thy blood be poured out. So God wills and I must obey! yet, my son, fear

not. Hath God blessed thee? yea, and thou shalt be blessed. He calls thee to suffer now that thou mayest be glorified. Though the fire of the altar consume thee, thou shalt not utterly perish. God, that God who hath been the guide and protector of thy father hitherto, will remember his covenant. Even now I believe that his promise will be fulfilled, and that thou wilt be restored in some way, and at some time or other, to fulfill the word which the Lord spake concerning thee.' The pious and obedient son of this father of the faithful, submits himself at once to his thus divinely appointed fate, and resigns himself without a murmur into the hands of God, to be dealt with according to his will." P. 100.

VII. *The appearance of the Messiah in great humility prophesied.*

He did indeed according to the prophecy appear in weakness, in such weakness as was calculated rather to repel than to attract believers and disciples. From the prophetic character and real history of Christ, the preacher proceeds to consider the grounds upon which he was rejected by the Jews, and upon which he is disregarded and neglected in the present day.

"The rulers of the Jews, the Scribes and Pharisees were offended at him. Their erroneous expectations had been raised high and in proportion was the disappointment which they experienced, when they saw the appearance of Jesus, and his destitute and mean condition; when they drew near to him and heard his plain and serious and humbling mode of teaching, and his severe lessons of justice and righteousness and purity and peace: when they heard in short not one word flattering to their national pride and prejudices; but on the contrary awful calls to repentance, mortifying descriptions of their own unworthiness, and appalling denunciations of approaching wrath and destruction! Therefore instead of being gratified with all that excellence of true religion,—that grace and truth, which shone forth in the person of Jesus; that perfection of virtue which he manifested in all his actions, they saw in him 'no beauty that they should desire him.' Even in the number, variety and majesty of his miracles, they beheld only the power of the evil spirit and the works of darkness. So that in all that Jesus did there was not any thing that was agreeable to their worldly and corrupt views

and wishes, and therefore they heeded him not: they turned away and believed not in him. Their hearts were hardened, against the convictions of conscience and the force of truth." P. 117.

"To those, who are yet in the bondage of this world, 'whose God is their belly, whose glory is their shame, and who mind only earthly things' who are 'conformed to this world', and mind only their portion in it,—religion, the pure, holy, humbling religion of the Gospel, has no charms. They feel no interest in it when presented to them. It is too opposite to their sinful inclinations, their worldly prejudices, their fondness for and high estimation of the pomp and pride of life, to be received with satisfaction and approbation. They are unwilling to be thwarted in their evil ways, and their minds are set upon vanity; and therefore in their eyes the blessed Redeemer, who hath come into the world to save them from destruction, 'hath no form nor comeliness, and when they see him there is no beauty that they should desire him.'

"Alas! my brethren, to think how many there are who thus live, regardless of the redemption which is in Christ Jesus, of the means of grace and of the hope of glory; whom no promises can draw with the cords of love; no threatenings can waken from their blind and stupified condition; who live without faith, act without reflection, and die without hope; who take no heed unto their ways; and at last perish without having laid up for themselves any good foundation against the time to come; who know as little about Christ, and feel as little interest in him, and take as little concern about their present state, and the prospects they have before them, as if there were no world except the present, nothing to be hoped for or feared." P. 122.

VIII. *The suffering Redeemer:* a sufferer in body, and familiar with grief of mind; a source of consolation, and an example of patient obedience.

IX. *The triumph of grace.* The abundance of sin, Rom. v. 20. is contrasted with the superabundance of grace, and a difficult and delicate question commonly misunderstood, and of importance to be rightly apprehended, is judiciously treated.

X. *Redemption through Christ.* The nature of the original captivity

and of the subsequent redemption is explained, and the whole is thus improved.

"While we thus feel as we ought to do the favour that has been shewed us, and the benefits whereof, unless we have believed in vain, we are made partakers, let us not for a moment forget the part we have to perform in return. This is the inference, which, in every instance the inspired Apostles drew, and which they taught in all the Churches, that if Jesus Christ died for us, we ought to live unto him; that our sense of his sufferings for us should be shewn by our obedience to his laws. 'Ye are not your own, for ye are bought with a price,' said Saint Paul to Christians: 'therefore glorify God in your body and in your spirit, which are God's.' But how can we glorify God unless we strive to honour him always, and by all means: and to live to his glory by manifesting our continual desire to do all those things, which are acceptable in his sight. 'Ye are my friends,' said our Redeemer himself, 'if ye do whatsoever I have commanded you.' And again: 'Herein is my Father glorified, that ye bear much fruit;' O then, let us endeavour to 'walk worthy of God, who hath called us to his kingdom and glory: worthy of the Lord unto all pleasing, being fruitful in every good work.' Here lies our duty and our confidence, that 'in simplicity and godly sincerity, not with fleshly wisdom' we have our conversation in the world: and that to our 'faith we add virtue' and follow peace with all men and holiness without which no man can see the Lord, looking diligently lest any man fail of the grace of God.' Have we been indeed wonderfully redeemed from destruction, let us 'stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

"That we have indeed been made free must be proved by our conduct being such as becomes the servants of him who hath redeemed us. We must fulfil our appointed duties in every station and relationship of life. Such is the admirable exhortation which Saint Peter gives to Christians: 'As free, says he, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the King.'

"Thus shall we glorify the Lord our Redeemer upon earth; and we shall one day reap the full fruits of that ransom, which he hath paid down for us, by receiving an eternal inheritance, incorrup-

tible and undefiled, and that fadeth not away, reserved in heaven for us." P. 175.

XI. Christ our Redeemer from this evil world. XII. Humble believers encouraged.

"There are two points here offered to our attention, both of the utmost importance to be understood. The first is the necessity of humility towards the cordial and joyful acceptance of the salvation offered in the Gospel. The second, the duty of seeking God in the manner therein proposed, in order to the attainment of that salvation as the exceeding great reward," P. 198.

In conformity with this plan, the fatal influence of pride is described and contrasted with the benefits of humility.

XI. Qualities requisite in Christ's followers. XI. Christ's people the seed of Abraham, and the heirs of the promises. Abraham made his choice with a full assurance of its heavenly meaning and import: and Christians (a less ambiguous and objectionable denomination than *Christ's people*) who are children of Abraham must follow him in his great principle of faith, in temper and in conduct.

XII. Christians must conduct themselves as becometh the Gospel of Christ. The conduct of Christians is justly explained of their citizenship, and that citizenship must be approved by the unity of their principle, of their purpose, and of their obedience to Christian laws. Happy in every respect would it be for the Church of Christ if these proofs of Christian citizenship were more generally exhibited, and there were less occasion for the just expostulation and complaint of the preacher.

"But oh! how much deficiency is there not in this respect: what contradiction to professions made: what forgetfulness of duties commanded: what an entire unlikeness seen to the character of good Christians and fellow citizens with the Saints. See instead of that unity of spirit and mind which ought to prevail, what numerous divisions and dispersions divide the city; and of which the great enemy of

souls takes advantage, and in which he exults because he knows, that in such things lies his best hope and his greatest advantage. By these he hopes to conquer.

"Then, again, instead of all striving together for the faith, what a difference of principle is beheld! How many various and contradictory notions of what is to be believed! How many grievous delusions set up to be followed after! How many blind errors fallen into!

"And as to the obedience which ought to be every where and at all times shewn, is it not plain, too sadly evident, how grievously many who call themselves Christians offend against the laws of their Redeemer's kingdom, transgress the holy ordinances and live in the daily commission of crimes against his Majesty and in the practice of all iniquity.

"My brethren, are not these things even so? O then take heed unto yourselves, look well unto your own ways, lest ye fall into the same state of guilt and condemnation. Never forget the engagements you are under to 'continue Christ's faithful soldiers and servants unto your life's end:' and as ye would continue in his love and be saved by him, aim at the possession of all those graces, which ought to distinguish his people. Shew yourselves Christians indeed by living in all holy conversation and godliness. Be it your endeavour by the grace of God to 'keep the unity of the spirit in the bond of peace.' Be united and faithful and upright and obedient, and you will be happy and our joy will be full. We shall rejoice over you in the Lord." P. 254.

XVI. Christians must walk worthy of the calling of God: i. e. in a manner worthy of his goodness, for which their obedience can only prove their gratitude: of his image to which they have been restored, and of the heavenly hope, which is offered to their acceptance.

XVII. Repentance and the judgment to come. XVIII. The Resurrection of Jesus an assurance of the future judgment, which is proved from the arguments of reason, the dictates of conscience, and the necessity of retribution: and from the Scriptural evidence conveyed in parables and in more express declarations. The assurance is also confirmed by the resurrection of Christ to which he himself appealed, and the subject is practically im-

proved by insisting on the necessity of repentance and faith.

XIX. Mankind exhorted to improve the season of grace. This is an earnest and forcible discourse on a subject of the last interest and importance. It is the hope of every Christian that God may be found through Christ, by whom we have been instructed and reconciled, and it is therefore his duty to improve the opportunities, which without improvement may be taken away.

"Let not the gracious invitation which is thus given to you from the Father of mercies, be heard by you, brethren, in vain. It is given for the sake of your immortal souls, and for your everlasting happiness. O reflect upon your own unworthiness and God's infinite goodness. How innumerable are the transgressions of every one living! How undeserving of the least of his mercies; yet here he assures all who truly seek him, of abundant pardon, of entire forgiveness! Even now, 'while it is called to day, harden not your hearts.' Do not delay, hesitate not; nor trifle with the divine goodness. The season of grace is passing from you, and cannot be recalled. The 'time is short.' 'For what is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away.' O then 'seek the Lord, while he may be found, call upon him, while he is near.' Thankfully receive and improve his amazing goodness, and let it be your continual endeavour, by the grace of God, to 'follow him fully,' to live unto him, and to shew forth the praise of him, who hath 'called us to his kingdom and glory.' Thus will ye 'lay up for yourselves a good foundation against the time to come, and lay hold on eternal life.' The favour of a reconciled God will be shewed to you in all the changing scenes of life, 'at the hour of death, and in the day of judgment.'" P. 323.

XX. The awful danger of neglecting the salvation offered. **XXI. Christians to cultivate truth and holiness.** **XXII. The blessedness of him that endureth to the end.** **XXIII. Christians to be imitators of the divine perfections.** **XXIV. Christians to beware of grieving the Holy Spirit.** The nature of the sealing of the Holy Spirit is ex-

plained from Archbishop Sharpe, and the time of redemption is interpreted of eternal life: the spirit is practically shewn, to be grieved by neglecting the means of grace and of holiness, and by the spirit of a worldly mind.

XXV. The conduct of Christians in the prospect of the revelation of Jesus Christ. The text is 1 Pet. i. xiii. in which the word *ἀποκαλύψω* translated "that is to be brought," appears to denote the knowledge already communicated by the Gospel, rather than the prospect and hope "of better things to come."

XXVI. The Christian minister's prayer for his people.

The second volume contains nearly the same number of discourses as the first, with the addition of four occasional sermons.

I. Awful consequences of presumptuously neglecting God's word. The principal subject is the most awful instance of presumptuous indifference upon record, the conduct of Jehoiakim when the prophecies of Jeremiah were read before him, which the prophet affecting designates in the few solemn words: "Yet they were not afraid." The preacher considers the circumstances of the history, and forcibly applies them, and shews in agreement with the melancholy experience of every man, that with whatever solemnity a warning may be delivered, it is not heeded as it ought to be.

II. Situation of the godly, and of the presumptuous sinner contrasted.

"The various instructions of the sacred word of God, are here all comprized under the head and title of *commandment*, because of the authority with which they are delivered. They are addressed to mankind, not merely as the prudent admonitions of a kind friend, but as the fixed laws and ordinances of a sovereign, High, and Almighty. The word is spoken by the great Lord of heaven and earth, as his positive and solemn commandment, which all are invited to hear, and they that hear must obey at their peril. And neither is this a mere arbitrary commandment, seeing that the Almighty Lawgiver is also all-wise and all-gracious and merciful,

and therefore can ordain nothing, but what is just and good, suited to the necessities of fallen man as a sinner, and necessary for his restoration to righteousness, peace, and the favour of God. It contains that teaching which sinful man wants. It enjoins upon him the performance of those duties which are essential to his present happiness, and to the acquirement of 'a good hope' of the future. It speaks to him as a helpless being in continual need of a guide and monitor, and as a sinner, whom to keep from evil and to lead to good, requires a more than human authority. In short, it is for the good of his soul that the commandment is given, that he may be delivered from 'the paths of the destroyer,' from the slavery of sin, and its punishment, and 'save his soul alive.' The well-being and preservation of the soul are, as it were, bound up with the commandment; they are united together and cannot be separated. Inasmuch as the one is regarded or disregarded, so is the other. Nay, so intimately connected are they, that Solomon considers them as identified, as being one and the same thing, and hence he says in the text: 'He that keepeth the commandment keepeth his own soul:' meaning generally that the care and attention which the righteous man takes in paying a regular and dutiful obedience to the commandment of God in every point, is in effect the care of, and attention to his own soul. It is the securing to himself happiness and peace while he lives in this world, and laying up a good foundation against the time to come, that he may lay hold on eternal life." P. 21.

The word, thus profitable, has a claim to be known, to be remembered and obeyed, and the path of him that despiseth it leads to eternal death.

III. *Salvation far from the wicked.* It is a strong censure of vain and hypocritical professions of religion, describing who are the wicked, who seek not the statutes of God, and how salvation is far from them.

"Of all the contradictions in the world, there is none so great and glaring as that which shews itself in a *wicked Christian*. Christ himself 'did no sin, and he calls upon all who are named by his name to follow his example, and to walk as he walked. He came upon earth 'to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works'—that

is, a people, who should be distinguished from the rest of mankind, from the rest of their neighbours, and from those around them,—by what? not by their gait and look; not by their much talking, their loud expressions and warm adherence to certain doctrines, but by their love of virtue, and their steadfast desire and endeavour to do God's will in their stations, and to lead a life of meekness, righteousness, and peace. Without this all professions of religion are worthless; men are not Christians; they belong not to Christ; they 'are none of his.'

"It is necessary to take frequent opportunities of warning men upon this subject, since there is so much tendency in the present day to substitute a bare faith, for 'faith which worketh by love,' and is fruitful; and enthusiastic notions, feelings, and *experiences*, as they are called, for that sober, rational, and virtuous principle of the Christian religion, which produces a holy and good life.

"This then observe, as a certain thing which cannot be denied, that they are not God's people who do not 'seek his statutes,' and strive to live according to them. They are whatever they may profess, impenitent, and are 'the wicked.' And while they continue in this state, they have no right to indulge in any expectations of sharing in those high privileges, and great rewards, which are prepared for the righteous. On the contrary, they are living without any foundation for real hope, and we may say without a prospect of being happy hereafter. 'Salvation is far from the wicked,' saith David, 'for they seek not thy statutes.'" P. 39.

These are truths which, however presumptuously they may be disregarded in practice or disputed in theory, require to be inculcated at all times and in all congregations. They are necessary to enforce that maintenance of good works, which the Apostle pronounced to be good and profitable, and which he required Titus, and in him the Christian preacher to affirm constantly.

IV. *The unprofitableness of all earthly labours and pursuits.* V. *The great gain of godliness with contentment.* VI. *Contentment urged from the consideration of God's never-failing providence.* These are all subjects on which it is necessary to insist, in spite of the sarcastic declamations of Edinburgh Review-

ers, and in counteraction of many private temptations to impatience and discontent. In a season of labour unprofitable, or at least inadequately remunerated, the mind of the peasant should be directed to higher considerations, than those of this world; to the divine appointment of man's condition upon the earth; to the consolatory hopes of true religion; to a temper of cheerful contentment; to a holy indifference to the things of this world; and to a patient submission to the will of God. In the days of murmuring and dissatisfaction, it is painful to reflect, how little the divine will is regarded, how little consolation is derived from the contemplation of the divine Providence.

VII. *Omniscience of God a motive for keeping his commandments.*

VIII. *Love of God consists in keeping his commandments.*

In proving obedience to be a necessary duty, and a reasonable test of religious sincerity, occasion is taken to enter a strong protest against the pestilent error of Antinomianism, which some have not scrupled to maintain in defiance of the plainest authority of the Scriptures, and which many more have carried into practice, without thought of its error or its truth. In a note Mr. Walton expresses his regret, that some even of the sons of the church have imbibed this pernicious heresy, and indeed there are but too many, in respect of the tendency of whose doctrine,

Pudit hæc opprobria, nobis,

Et dici potuisse et non potuisse refelli,

IX. *God's mercy and truth continually displayed towards the righteous.* X. *God's knowledge of the upright, and their inheritance.* He knows indeed the ways of all men, but he observes the righteous with especial regard, defending and protecting them. The Sermon was preached at the end of the year, to which the conclusion is applied, and the hearts of many will entertain the following reflexions.

"We are still spared! But during the year that is gone how many have finished their course, and are no longer in the land of the living. The dark chamber of the tomb hath received into it high and low: 'the small and the great are there.'

"But with a louder voice it may be, hath God spoken to some amongst us, solemnly warning of our frailty and our mortality, by the removal of those near and dear unto us, our own relations and friends, and our acquaintance, into darkness. While those who are yet alive, appear, alas! no longer such as they were, but are beheld fast sinking under the calamities of life, or under the increasing weaknesses of age and its accompanying infirmities.

"Such then beloved is our natural condition, a changing transitory state; the day of life is quickly over, 'and the night cometh when no man can work.' O! then be persuaded to think seriously, to think continually, of your situation, 'how short your time is,' and so learn to 'number your days, that you may apply your hearts unto wisdom.' While you look back, behumbled under the sense of your failings and your sins, and repent and turn yourselves from all your transactions; receive warning from your trials and conflicts; improve the mercies you have received, remembering with thankfulness of whom you have received them. Above all, seek by the grace of God to obtain the assurance of that 'inheritance which shall be for ever.' It is the prospect of the future eternal world, which alone can support the spirits of the sojourner upon earth, 'labouring and heavy laden' with the burthen of its sorrows; and to all such, there is a compassionate voice that says: 'Come unto me.' It is the Christian faith and hope, that is the only foundation of substantial good in this life, and the only way to the possession of the heavenly world. Live as Christians then brethren worthy of your vocation. 'Walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil.' Fear the Lord always, and walk uprightly; then may you behold without uneasiness days depart, and years come to an end, while you have this consoling thought, 'The world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.'" P. 165.

XI. *There remaineth a rest for the people of God.* The promised rest as it comprehends relaxation from all labour and perfect worship, is contrasted with the Sabbaths of this world, in which it is neces-

sary to labour, and in which it is the duty of all men to hope, to fear, and to exert themselves, that they may attain the heavenly rest or *Sabbatism*.

XII. *The Christian's reason of the hope that is in him.* The recent revival of infidelity rendered the subject peculiarly interesting and appropriate, and required the exhibition from the pulpit, of plain views of the divine origin of our Christian faith, free from all controversy, which is too apt to suggest doubts under the pretence of refuting them. Mr. Walton points out the object of a Christian hope, which he shews to be a reasonable hope, of which it is necessary to have a distinct apprehension, and of which the evidences are brief and easy to be understood, and should be alleged in the spirit of meekness. In this spirit, it is the duty of all men to establish themselves in the grounds of their faith, that they may be able to enlighten the ignorance of the believer, and to confound the presumption of the sceptic. To believe, and not to be able to make an *apology* for his faith is the acme of religious ignorance, indifference and inconsistency. The modern sceptic is not more wicked in his purpose, than weak in his argument: what shall be said of his dupes and followers?

XIII. *The Christian's happy life.*

XIV. *The Christian's view of his condition in the world, and his purpose.*

XV. *Our time is short: the consideration of that truth improved.*

XVI. *The Lords promise delayed: a proof of his long-suffering and a call to repentance.*

XVII. *The awful coming of the day of the Lord, and destruction of the world.*

XVIII. *Watchfulness and sobriety a necessary preparation for the day of the Lord.*

XIX. *Christ's speedy approach.*

The subject and the doctrines of the four last Sermons are all cal-

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culated to promote content in the present condition of human life, cautions and circumspect avoidance of temptation, fear of the most secret sin, and a habit of self-examination to the improvement of present holiness and preparation for the final judgment. However these doctrines may interfere with certain popular schemes of religion, in accommodation to which their terrors may be palliated, and the great day of the last judgment, the separation of the just from the unjust, may be misrepresented, they are doctrines without the full exhibition of which the Gospel cannot be preached in its purity and its integrity.

XX. *Christians must be witnesses of Christ's sufferings.* In these volumes it was not expected, that the word *experimental* should occur. It is an ambiguous and unmeaning word, especially when it is separated from the doctrine of experiences, which Mr. Walton has condemned. It is the danger of example, which requires us to protest against the use of a word which is often the foundation of an erroneous doctrine.

XXI. *Christians must shew their love of God, and patient waiting for Christ.*

XXII. *Stedfastness in the faith, the ground of confidence and joy to ministers and people in the day of Christ.*

“ ‘Affectionate ministers, like tender parents, can hardly find words emphatical enough to express their love and fervent desires after the felicity of those whom they regard as their present joy and future crown.’ Nor can the altered condition of human society and of the Church in general, and the peculiarly unfavourable and discouraging circumstances of particular places and parishes quite destroy this feeling, though it may make a wide and essential difference between the ties which bound the Apostle to his converts, and those by which the authorized minister of Jesus Christ is now united to those, whom he is set over in the Lord. The spirit of error and delusion walks abroad, and so many are seduced into separation and hatred and contempt, instead of preserving themselves in unity love and peace,

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that that warmth of paternal affection, which the Apostle felt, can now no longer be felt, towards those who shew themselves undutiful children of disobedience and negligent despisers. Nevertheless the bond of duty cannot be disannulled; of which the commissioned servant of Christ feels the obligation. It is his duty to do his endeavours to promote the everlasting interests of those committed to his charge, and to 'warn the wicked to turn from the evil of their ways', whether they will hear or whether they will disregard what is spoken, that 'he may deliver his own soul.' And although they may turn away and become children that are corrupters, still he does not cease to regard them as his children in the bonds of one common faith and entrusted to him by the great head of the Church, and in whose final doom he cannot but feel a deep interest. The day is coming, he will think and say within himself, when all those with whom I have been placed as a 'watchman,' amongst whom I have lived, and to whom I have spoken 'the word of God,' shall have to meet the Lord 'at his appearing.' O! how much will it be for my joy in that day, if I can but meet them in the mansions of the blessed. While on the other hand, with what pain and confusion of face shall I not be oppressed, if I then find that all my endeavours have been thrown away, all my instructions and warnings lost, and nought but woe and everlasting misery awaits them." P. 361.

There are but too many parishes, in these days of false doctrine, heresy and schism, to which these observations may be appropriated, and in which the conscientious pastor feels, that his zealous endeavours are ineffectual and neglected, and in which he has no motive of perseverance but the consciousness of his divine office and authority, and the certainty that he must render the account of the souls, over which he is appointed to watch. In this only encouragement, he will intreat and exhort his hearers to abide in faith and righteousness, remembering the end, when both preachers and hearers shall appear before the judgment seat of Christ.

XXIII. *Christ's solemn warning to mankind.* Luke vi. 46—49, explained and improved.

XXIV. *Christ's commission to his*

Apostles; preached on Trinity Sunday, and principally appropriated to the doctrine of that day; exhibiting also the extent of the commission, embracing all nations; the subject all truth; and the method of initiation into covenant with God, in a name, which necessarily involves the doctrine of the Trinity. The commission also enforces obedience in all things, and conveys a promise of permanent aid; and the precatory Amen with which it concludes, is now and always equally necessary to the priest and to the people. There are also other doctrines to which the preacher alludes, and which are involved in the commission, as the Sacrament of the Lord's Supper, and the successive nature of the Ministry, which Christ ordained. In stating the doctrine of regeneration in baptism, Mr. Walton has inadvertently represented baptism to be, "the outward and visible sign of an inward and spiritual grace:" we say inadvertently, because the doctrine is in many other passages correctly expressed, and this misrepresentation is immediately followed by an assertion of

"the external washing or sprinkling with water being emblematical and significant of that inward regenerating influence of the Holy Spirit, by which, from being 'the children of wrath,' Christians are 'made the children of grace' become 'members of Christ, children of God, and inheritors of the kingdom of heaven.'" P. 401.

XXV. *The Christian Apostles complaint, on the rejection of the report of the Gospel, through the pride of reason, the love of the world, and the prevailing power of sin.*

Of the four occasional Sermons annexed to the second volume, the first was preached before the University of Cambridge; the second before the Committee of Members of the Society for promoting Christian Knowledge, within the Deanery of Hadingham; the third on the death of the Reverend William Herringham, whose constancy and zeal in

doing good made him known to many, and to none by whom he was not loved and honoured; and the fourth at the Visitation of the Bishop of London.

The copious extracts which have been given from these volumes, sufficiently attest their character, and supersede the necessity of more direct commendation. In unaffected plainness of style, and unembarrassed perspicuity of suasive argument, they recommend truths of infinite value and unquestionable authority in connexion with a righteous practice, of which the foundation is as sure as the necessity is indispensable.

The Life of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks. By John Scott, A.M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. 2d Edit. 8vo. 682 pp. Seeley. 1822.

AUTOBIOGRAPHY is as a chart of human life, on which the soundings of former navigators upon the ocean of time are set down, to warn those who shall follow them in the same track of the dangers they may incur, and to mark the shoals and rocks that lurk in the bosom of the deep; those, therefore, who having voyaged through a life of enterprise and difficulty, have recorded their observations with fidelity and good sense, are entitled to the gratitude of mankind;—such works are far more useful, as well as far more interesting, than the narrative of some posthumous compiler, from whom we can derive no more than opinions only probably inferred, motives doubtfully suggested, and events more or less uncertain and obscure. On this account we are under great obligations to Mr. Scott, late Vicar of Aston, for the honest and straightforward history of his actions and feelings, and observations, which he has left behind him in the memoirs

of his life, published and enlarged by his son. The panegyric indited by filial piety might have slept in a more hopeless grave than that of his father, if the work had not been rescued from insignificance by the authentic details from the veteran's own pen, which give life and nervous energy to the otherwise inanimate copy; his style is like himself, unaffected but unpolished; what strength he has, he exercises without parade and without exertion; but he neither condenses nor adorns it: his thinking is not profound, and of imagination he had so little, that he thanked God he was not a poet. The principal charm, therefore, of his work, is the faithfulness with which he lays open the workings of his heart, and the honesty with which he avows his sentiments: but above all, it contains much valuable evidence concerning the present state of the Church, to which we particularly invite the attention of the Clergy.

The Church of England has long had to bemoan a domestic schism, the one part of her members leaning overmuch towards Calvinism, the other incessant in their opposition to it. To cure these dissensions, or at least to cool the heat of contention, no better method can be devised, than by exposing the evil consequences of extreme opinions, to reduce men to the golden mediocrity of truth. Mr. Scott was a leader, a champion, nay, as he himself boasts, the unanswered and answerable champion of the Calvinistic party*: We propose, therefore, to produce evidence out of his Life, that Calvinism has a tendency to lead its professors into error, unhappiness, rudeness, pride, and hypocrisy.

1. it is source of error,—thus, swayed by his Calvinistic principles, Mr. Scott seems to have understood the precept of taking no thought for the morrow in a literal sense, and

* See Scott's Remarks upon Tomline's Refutation of Calvinism, last edition.

to have considered himself under the protection of a special Providence, almost as much as the Apostles. Of this many instances occur; one is, that having laid out more than he could afford in medicines for the poor, a heaven-directed present of 15*l.* 5*s.* 0*d.* came to him from distant strangers, and he concludes "*therefore*," that a penurious prudence springing from weak faith is impolicy as well as sin." (p. 155.) We are undoubtedly assured, that what a man lays out in charity, it shall be paid him again; but strong indeed must be the faith which expects repayment in this life as a thing so certain, that to doubt it is sinful. Again he says, "I have been nearly thirty-five years in orders, and except during two years that I continued single, my regular income as a Minister would never defray more than half my expenditure; yet, though often tried, I endeavoured to trust the Lord, and I have been provided for." (p. 396.) What misery might not a young Calvinist entail upon himself, if he were to follow Mr. Scott's example in this particular, and year after year incurring debts which he had no visible means of discharging, were to trust to Providential, we might almost say to, miraculous interpositions for a supply. A practice too the more surprising, because it was contrary to his own deliberate opinions; for in another place he says, that "it is necessary to the comfort, independence, and usefulness of a Clergyman, to keep down his expenses within the limits of his resources." This no doubt is the acknowledgment of his own natural good sense, but because he was a Calvinist, because he was governed by the secret influence of a doctrine, that teaches personal and partial election, he was always disposed to look for personal and partial instances of favour throughout the administrations of Providence. For the same reason, even his sufferings he was not content to ascribe to the established laws of

nature, and the ordinary course of God's government; but he represents them as irregular dispensations, appropriated with peculiar purpose to the singular end of his correction, although his discernment of that end is not always very discriminating. For instance, "having found his friends in Lincolnshire more disposed to give him a patient hearing than he expected, he returned home full of sanguine hopes, that some good would be done by his journey." (p. 162.) Now since joy and hope are fruits of the spirit, it does not appear that there could be any thing very sinful in his feelings on that occasion: however, the habit of referring every occurrence to a special Providence, taught him otherwise; and a sharp attack of asthma, which he had after his return, he viewed in the light of a punishment, for which he was bound to be thankful. In these instances, who does not trace the same unwarrantable inference of special favour shewn upon some particular emergency, as that drawn by Mr. Campbell at Lattakoo, in the south of Africa, where after the native conjurors had exhausted all their skill in a season of drought, and yet could procure no rain, it came as readily at the call of the Missionaries, as formerly at the instance of Elijah. They held meetings to pray for it, and "it pleased Divine Providence to answer their prayers by causing rain to come."

Another error, into which Mr. Scott's Calvinistic creed has betrayed him, is the rejection of every theological word, which is not found in Scripture. His party endeavour to extricate themselves from the charge of misrepresenting the *covenant* of repentance, in not preaching *conditional* salvation, by maintaining that the word condition or conditional is not to be found in Scripture. For this reason, they inclose themselves within the boundaries of a phraseology, which was sufficient for its purpose when it was used,

but is now as unequal to the explanation of questions that have since arisen, as the language of Cicero to the explanation of modern philosophy. In vain, therefore, he complains in the following passage, "I have for almost thirty years been labouring to weed out of my writings every unscriptural expression; but no distinction is made (he speaks of a recent criticism) between this and the slang of a sect or party," (p. 390.) The truth is, this very practice forms a slang, when Scriptural expressions are violently wrested from the Scriptures, without regard to their original application, and thrust into more conspicuous stations than their authors intended them to fill. In rejecting unscriptural expressions, they make common cause with an enemy, to whom, we are sure, they would not willingly be *παράβηται*—the Socinians. They urge the same argument; but in answer to both one and the other, it is sufficient to oppose the remarks of Archdeacon Wrangham, in a note appended to a valuable charge, which he has lately published touching the latter controversy.

"To allege that the word Trinity nowhere occurs in the Bible, is the mere puerility of cavil; for neither does the Bible contain the words Unity or Providence, as applied to the Godhead, or Omnipotence, or Omniscience. It is sufficient that their equivalents, by direct assertion or irresistible inference, are there to be found. I think it is Socinus himself who says, *Satis est apud omnes veritatis amantes, rem ipsam, de qua quæstio est, rationibus vel testimonio confirmari; quamvis vocabula, quæ in ipsa quæstione explicandâ expressa sunt, diserte scripta non inveniuntur.*"

Again, in a very amiable letter written to one of his sisters, Mr. Scott owns an error, in words to which most of his party might subscribe.

"For want of experience and prudence, forgetting my own principle, that none can come to Jesus except he be taught of God, I was much too earnest, and in a hurry, said too much, and went too far; and thus out of my abundant love surprised you,—forgive me this wrong." (p. 142.)

Here both the main errors of the Calvinists are apparent: 1. by mistaking the end of the magnet, his zeal repels instead of attracting, and 2. he acknowledges, that if he had acted on his own principles, exhortation would have been out of the question. They refer effects to the immediate agency of the first great cause, which we are taught ordinarily to expect from the instrumentality of second causes; thus the objects of divine favour being, according to their creed, singled out in each particular instance by a special appointment of electing mercy, and none but those who are so singled out being capable of true religion; it follows of course, that the preacher, who would not spend his breath in vain, must wait till conversion descends from heaven, before he can open his mouth to the unconverted with the smallest prospect of success. This consequence indeed they deny; but it is a consequence legitimately deduced from the foregoing premises, and we challenge them to shew in what point the argument is defective. But they must not shift their ground; they must not disclaim a principle at one time, for which they earnestly contend at another; they cannot maintain, that they hope to be instruments in the hands of God, when they are in the habit of contending, that God works without instruments: here indeed we have the acknowledgment of Mr. Scott, that on his principles persuasion is useless, and that unless God converts, it is impossible to convince.

His judgment was usually vigorous and sound; unless therefore it was warped by some strong prepossessions, it is difficult to account for the inaccurate reasoning we find in the following anecdote: he determined, it appears, to leave off playing at cards, because it was a stumbling block to his parishioners; but what is his evidence of the fact?

"One to whom his ministry had been made decidedly useful, told him, that two

of his neighbours having met to keep Christmas, played at cards, drank too much, and in the end quarrelled, and raised a sort of riot; and when she remonstrated with one of them on his conduct, as inconsistent with his professed attention to religion, his answer was: There is no harm in cards, Mr. Scott plays at cards; this he says smote him to the heart, and he saw that if he played soberly and quietly they would go further." p. 121.

Now this conclusion is what Aristotle would call a paralogism. The mischief that ensued was only accidentally connected with the cause to which he assigns it. The argument involves two fallacies; for in the first place, drinking too much and quarrelling were the faults committed by his parishioners. Now with respect to drinking, it surely is not by any natural necessity so tied to playing at cards, that the one may usually be expected to accompany the other. Undoubtedly many a profligate man will both gamble and get drunk; but so far from any natural connection subsisting between the two vices, the fact is rather the reverse. For drinking too much disables the gamester from playing to advantage, and though quarrels are sometimes the effect of gambling. Yet the mere playing at cards has no tendency to produce them, which drinking has, by heating the blood, and exalting the spirits; and for one quarrel proceeding from cards, there are twenty engendered by drinking. The quarrelling therefore in this instance must probably be attributed to the drinking, and Mr. Scott himself implies as much in the order of his narration, "they drank too much and quarrelled." Although, therefore, it is a good argument against drinking, to say that it leads to quarrels, yet it is no argument against playing at cards, to say that two men drank and quarrelled, because the playing at cards led neither to the one nor to the other.

In the next place, even if the argument were stated with more precision, thus:—I see from this instance, that if I play ever so little,

it will encourage them to go further and to gamble, therefore it is to be avoided; still it would be inconclusive; for neither is a single instance sufficient to justify a universal conclusion, nor is an innocent recreation to be condemned, because it is occasionally abused by intemperate persons. We question whether the sternest ascetics of the Calvinistic party would deem it incumbent upon them to forego their glass of wine, because some drunken driveller may have pleaded their example, to extenuate his own debaucheries.

II. If Solomon's observation concerning religious wisdom be true, that her ways are ways of pleasantness, and all her paths are peace, then doubtless there must be something wrong in that mode of faith, which converts the pleasantness of religion into gloom, and her peace into disquietude. When therefore we find that after years of earnest labour, and sincere devotion to the service of Christianity, Mr. Scott confesses himself "less comfortable in respect of religion than he used to be," when he complains of "the painful discoveries he has made about his own heart, and the devices of Satan," "that he saw not the fruits of his labours as a Minister," (p. 318.) and felt no sensible comfort when he thought himself dying," (p. 349.) surely that narrowness of the Calvinistic creed must be convicted of error, which fed this unhappy humour, and blotted out all the consolations of conscience, and clouded a good man's dying hour with dismal apprehensions. The truth is, that in those who are infected with Calvinism, the conscience often becomes morbid, and losing much of its discrimination, confounds, if it does not invert, the proportions of good and ill. On some particular subjects they are haunted with horrid phantoms, and the smallest speck of guilt in our more immediate relations to God is magnified by their distempered optics, till it assumes the terrific dimensions of the spectre in the

Castle of Otranto; while many a moral offence of greater magnitude shrinks away, like the Ghost in Hamlet, and "melts as breath into the wind." Of this we have a notable example in Mr. Scott: we allude to the passage where he speaks of a transaction, which he declares in his deliberate judgment, was the most atrocious wickedness of his life. What words of dire omen are these? Who does not expect that the tale to be unfolded will harrow up his soul, and freeze his blood? Gentle reader, fear not, the most atrocious wickedness of Mr. Scott's life was—his ordination. But perhaps he was tempted by lucre and the desire of gain, to play the part of a hireling in the Church. No such thing, there never was a more disinterested mortal. Perhaps, then he designed treachery, and intended to propagate doctrines different from those he professed—no such thing—sincerity and rectitude of heart were the prominent features of his character. He says indeed, that he prevaricated, if not lied, in his Subscriptions and Declarations; and "if it were so it was a grievous fault:" but his own narrative proves the contrary. It was not till some time after, that his serious attention was directed to the Articles, and when he discovered how much they were at variance with the Socinian principles, with which he was at that time tainted, he declined preferment in the Church, because he could not conscientiously subscribe. So that it is evident, it was not prevarication, of which he was guilty, but only the folly (a folly, we fear, much too common) of signing and declaring and subscribing to he knew not exactly what. Let us next inquire whether there were not some passages in his life, more marked with moral turpitude than this; more deserving of reprehension, and the reproaches of a self-accusing conscience. He has recorded of himself, that "before he was sixteen, he was as immoral as he could

be; at that time he began to see that he was a sinner; but for nine years afterwards, he was unable to stem the torrent of his impetuous inclinations, when swelled by welcome, suitable, and powerful temptations." (P. 16.) Nine years of unrestrained licentiousness might surely have called forth severer castigations from his conscience, than the thoughtlessness with which good intention sometimes rushes upon its purpose. This false distribution of importance to the several branches of duty is the key to open most of the paradoxes in the character of his party.

III. The next point that demands notice, is the tendency of Calvinism to transform rudeness into a religious obligation, and to strip social intercourse of the little charities that sweeten the cup of life, and conciliate brotherly love. They who rely too much upon religious sensibilities, to guide them in their practice, are apt to overlook the minor details of duty, as too insignificant for their regard. The following anecdote will confirm this statement:—A Clergyman with whom Mr. Scott was intimate, and who by his own account possessed more doctrinal knowledge than many, called upon him sometimes with a view of reclaiming him from his newly adopted opinions. But he (Mr. Scott) found these disputes unprofitable: so he let his friend know, "that as a consistent Clergyman, he had no time to spare for unprofitable visits, and but little for any visits, except in subservience to religious edification, and usefulness" (P. 124.) by which it would seem, that friendly discussion upon the highest points of religious faith is neither profitable, nor edifying; and all social intercourse is condemned, unless the visitor will talk Calvinism. The rudeness was felt, and the Clergyman never returned. Undoubtedly something of this is to be attributed to the natural roughness of the man; but notwithstanding his

roughness, he had a kind and generous heart; and if his opinions had not deceived his judgment, he would never, in reviewing this passage of his life, have deliberately exulted in his churlishness. He would have seen, that civility is a duty to which benevolence is the obligation, and that no one is to be excommunicated from the common offices of social charity, only because he is not a Calvinist. Another instance in which he was conscientiously uncivil, though the motive was very different, and far more respectable, deserves, however, on several accounts to be related :

"I had frequent invitations," says he "to meet dinner parties, formed of persons *professing religion*, and I generally accepted them; yet I seldom returned home without dissatisfaction, and even remorse of conscience. One day, I met at the house of a rather opulent tradesman a large party, among whom were some other Ministers: the dinner was exceedingly splendid and luxurious, consisting of two courses, including every delicacy in season. Some jokes passed upon the subject, and one person in particular, a minister of much celebrity, said: "If we proceed thus, we shall soon have gout numbered among the privileges of the Gospel." This passed off very well; but in the evening, a question being proposed on the principal dangers to which evangelical religion was exposed in the present day, when it came to my turn to speak, I ventured to say, that conformity to the world among persons *professing godliness* was the grand danger of all: the luxurious dinner did not pass unnoticed by me. I expressed myself as cautiously as I could, consistently with my conscience; but I observed, however it might be needful for Christians in superior stations sometimes to give splendid and expensive dinners to their worldly relations and connexions, yet when Ministers and Christians met together as such, it was not consistent; but should be exchanged for more frugal entertainment of each other, and more abundant feeding of the poor, the maimed, the lame and the blind.—Probably I was too pointed, and many strong expressions of disapprobation were used at the time; but I went home, as one that had thrown off a great burthen from his back, rejoicing in the testimony of my conscience. The consequence was a sort of tacit excom-

munication from the circle; the gentleman never invited me again, but once, and then our dinner was literally a piece of boiled beef." (P. 243.)

This anecdote shews, first, the language usually adopted by that party — *professing religion* — *professing godliness* — *Christians in contradistinction to us irreligious ungodly heathens*. 2dly, It shews, that the godly are quite as impatient of advice as the profane: and lastly it shews, that those who have no taste for good things, declaim against them in vain.

IV. It is impossible not to remark in the foregoing extracts a certain sectarian tone; that is a tone which makes the separation of a few from the many, together with an assumption of superiority. Yet, certainly, the Calvinistic party are so far from pretending separation, that, on the contrary, they claim to be the only genuine representatives of the Church. Why then assume the air of schismatic arrogance? for schism is the offspring of pride. But Mr. Scott had not a particle of pride in his composition: in his personal character, Christianity never boasted a brighter pattern of humility. The solution of this phenomenon is to be sought in the narrowness of the Calvinistic creed. The notion of partial election for ever present to the mind engenders arrogance: hence arises a singular mixture of personal humility and religious pride. Thus he reflects with dissatisfaction upon a former period of his life, as not being *religious*, in the interpretation of that term which he afterwards adopted, though at the same time he was "impressed with a strong sense of the truth and importance of Christianity," (P. 10) and was, in fact, fulfilling his duties as a Minister, most conscientiously and faithfully: it appears, therefore, that the Calvinistic interpretation of the term Religion excludes all from its precincts, who are not Calvinists.

V. Great pretensions to spirit-

uality in religion combined with great aversion to the enforcement of moral duties is a most pernicious hypocrisy, which like ice that has been left hollow by retiring waters, bears a semblance of solidity and safety, while emptiness and destruction really lurk below : on this point, Mr. Scott is altogether irreproachable. That excellent man was too sincere to dissemble the faults even of those whose opinions he espoused.

“Nor number, nor example with him wrought

To swerve from truth, or change his constant mind,
Though single.”

For instance, what can be more sound and sensible, than the following protest against the practice of his party?—

“The preaching of the present day is not practical enough. (P. 207.) Many preachers are not directly Antinomian in doctrine, who yet dwell so fully and constantly on doctrinal points, and give the several parts of the Christian temper, and conduct, in all its branches and ramifications, so little prominence, that after all, their hearers are never taught the particulars of their duty, in the several relations to God and man, in the improvement of their talents, the redemption of their time, &c. they are told in a few words, that they should be holy, and do good works, but they are left ignorant, in what genuine holiness and good works consist, and often live in sin, or neglect of duty, for want of knowing this or the other thing to be sin or duty.” (P. 205.) And, again, “A clergyman should endeavour to proportion his doctrine to the scriptural measure, and not to have more Calvinism, properly so called, in his sermons, in proportion to other instructions, than is found in the New Testament :—Some Calvinists put as much into a sermon as the whole of St. Paul’s Epistles contain, but far less of other things.” (P. 438.) And, again, “Sure I am that Evangelical religion is in many places wofully verging to Antinomianism ; our natural pride and carnality being both humoured and fed by it, under the plausible pretence of exalting free grace, and debasing human nature. But whilst Antinomians talk of the grace of the Gospel, they overturn all revealed religion : the conversion of the Antinomian,

notwithstanding all his good feelings, only leaves him ten fold more a hater of the God of the Bible, than he was before.” (P. 201.) And, again in his Sermon on Election and Perseverance, “Others are ready to say, in extravagant zeal, to any one of greater moderation ; ‘if you really believe these doctrines, why do you preach them so sparingly, cautiously, and *practically* ? I would desire such a man to study St. Paul’s Epistles, and to answer the objection himself—indeed they are not all proper subjects to insist on, when we preach to sinners, to prejudiced hearers, or newly awakened persons, and are seldom if ever found in Scripture, explicitly thus addressed.”

How few of those whose opinions are Calvinistic, temper their zeal with so much judgment. Yet, when the adherents of this party are told by their antagonists, that their tenets tend to Antinomianism, and allege, in proof of their tendency, the fact of its prevalence, they deny the charge with indignation, and fall upon us, as calumniators, who take advantage of a few unfrequent abuses, to slander the whole body. It is, therefore, of huge importance, to have the testimony of the greatest saint in their calendar against themselves, and we shall now prove the truth of the allegation, first, from Mr. Scott’s own averments, secondly, from the observations he has recorded, and lastly, from the treatment he himself experienced. After explaining the superior utility of preaching duties as well as doctrines, he adds :

“You see, I take it for granted, in *opposition* to the verdict of a vast majority of London professors, that I have the truth on my side.” (P. 250.) And, again, “A religion bordering on Antinomianism, has the countenance of respectable names ; strong prejudices are in most places in favour of it.” (P. 201.) And, again, “A tendency to Antinomianism is the bane of evangelical preaching in this day, both by lowering Christianity among those within, deceiving professors, and disgracing the common cause : I have a most deep and heartfelt conviction of the truth and importance of those peculiarities, which have hitherto made me *unpopular*.” P. 343.

Unpopular, because he preached
G

the duties of Christianity! — but more of this anon.

2. Let us next survey the result of his observations upon the actual effects of Calvinistic doctrine. Mr. Newton, a great man of that party, had been sixteen years at Olney: now mark in what state his pastoral ministrations left that Church, when Mr. Scott succeeded to the curacy.

"The people," he says, "were full of religious notions; of that knowledge, which puffeth up, while the love that edifieth was comparatively rare: many were nursed up to a morbid delicacy of feeling, which could not bear the faithful application of scriptural admonitions, without expostulation and complaint." (P. 181.) "There are above two thousand inhabitants in this town, (Olney) almost all Calvinists, even the most debauched of them: they are become, like David, wiser than their teachers; that is, they think themselves so, and in an awful manner have learned to abuse Gospel notions, to stupify their consciences, vindicate their sloth and wickedness, and shield off conviction." (P. 207.) "Their prayer-meetings proved hot-beds, on which superficial and creditable preachers were hastily raised up, who, going forth on the Lord's day to the neighbouring parishes, intercepted those who used to attend Mr. Newton: men were called to pray in public, whose conduct afterwards brought deep disgrace upon the Gospel: they produced a captious, criticising, self-wise spirit, so that even Mr. Newton himself could seldom please them: they rendered the people so contemptuously indifferent to the worship of God at the Church, that I never before or since witnessed any thing like it."—P. 496.

We earnestly conjure those who call themselves Evangelical, to consider the effects of their system, as they are here faithfully and impartially described. Is it possible that any one can be much in love with the shallow, hypocritical form of religion, contained in this portrait? the principal features of which are the emptiness of ostentatious piety, and the incorrigibility of spiritual pride? these are the consequences of placing too much reliance on feelings and emotions in religion; these are the results

of a zeal, that evaporates in smoke and vapour, without communicating an active heat. Far be it from us to deny, that many of them are blessed with affections, deep as well as strong, which may lead to the highest pinnacles of virtue, and bring forth fruits of love an hundred fold. Nevertheless, let them keep their sensibility to themselves, and thank God for it. But let them not insist on a criterion of religion, undesigned by the founder of Christianity, nor measure their neighbour's chance of heaven by the warmth of his constitutional temperament. Religious feelings may be stimulated by those who are taught to believe them necessary; but unless they are founded upon the moral sense of good and ill, chastised by hopes and fears, and regulated by sober judgment, they will inevitably terminate, as at Olney, in Antinomianism, hypocrisy, and hardness of heart.

3. But the merits of Mr. Scott, in resisting the mischief of this system, are much enhanced by the trouble and vexation it drew upon him, through the whole career of his ministry—not only at Olney, where we have seen the temper of people, and where he says of himself, "I am very unpopular in this town, and preach in general to very small congregations, and am generally looked upon as an unsound-legal-Arminian." P. 206. but even among those of a higher class, better educated, and less exposed to delusion, still he was persecuted by the Antinomian spirit. Indeed the temper and behaviour of his London congregation at the Lock, is as salutary a warning as can well be imagined against what is commonly termed Evangelical preaching.

"He was aware," he says, "that they were decided Calvinists, however he determined to expound the Epistle to the Ephesians, and while he went through the more doctrinal part of the Epistle, he was attended by more than three hundred persons: (it was a lecture on a

week-day) but when he came to speak more particularly on Christian tempers, and the relative duties, in the fourth chapter, the alarm was spread, though he stamped every exhortation strongly with an Evangelical seal. But at length, when he preached from the 5th chapter, on the words, "See that ye walk circumspectly," the charge was every where circulated, that he had changed his principles, and was become an Arminian, and at once he irrecoverably lost much above half his audience. His Sunday morning congregation greatly decreased, and dissatisfaction was manifested in the looks and language of the Governors." P. 283.

What are we to make of all this? is it possible, that in any chapel belonging to the Established Church, the preacher, and an Evangelical preacher too, should be deserted by his hearers, and bullied by his patrons, because he followed St. Paul in preaching Christian duties? and lest it should be supposed, that these are unfavourable specimens, selected for the purpose of setting Calvinistic principles in the most disadvantageous light, let us attend to the evidence of the venerable Author, near the close of his long and laborious career. "All my experience," says he, "and observation and study wholly fail to teach me how to keep together a congregation which is prejudiced against some part of that instruction, which faithfulness renders it my duty to inculcate." P. 436. His advice upon this subject deserves to be recorded in characters of gold, upon every pulpit of the Calvinists: "Remember how much better it is to do a little substantial good, than by smooth and false doctrine, to obtain crowded congregations and do them mischief uniformly." He adds, "my usefulness as a preacher has been greatest where my congregations have been small and discouraging." (P. 469.) Never, then, let them boast in future of their large and crowded congregations; never let them insult their less Calvinistic brethren by a comparison of numbers, nor scorn the sober few, who listen that they may learn, and

learn that they may become better and more holy. For Mr. Scott has furnished the most irrefragable evidence, that a large congregation of Calvinists is an infallible symptom of Antinomianism. Will they pretend that his unpopularity was personal, and owing to some peculiarity in his manner; it would be sufficient to oppose to such a frivolous pretence the testimony of Mr. Wilberforce. "All objections," says he, "arising from an unfavourable manner were at once overruled by the strong sense, the extensive acquaintance with Scripture, the accurate knowledge of the human heart, and the vehement and powerful appeals to the conscience, with which all his sermons abounded in a greater degree than those of any other Minister I ever attended." (P. 608.) But the circumstances already detailed abundantly refute the assertion.

Mr. Scott, the Editor, asks, whether "his father must not have been a very different character, in the practical nature of his views of Christianity, and his manner of addressing men in order to the promotion of their salvation, from what we are ready to suppose a decided Calvinist must be." (P. 598.) Very different, no doubt, from what a decided Calvinist actually, for the most part, is. For proof of this, we may refer to his own description of decided Calvinists at the Lock Chapel. His conduct was not inconsistent with his principles, but neither was it the consequence of them. It was the consequence of pure religion acting upon a heart naturally good; and the fervidness of his temper, which in the wild state of his passions, was the cause of many disorders, was afterwards, when they were brought into subjection to the law of Christ, the source of an admirable zeal, with which Calvinistic opinions were accidentally mingled. Or perhaps it maybe admitted that there is something in those opinions, which naturally cap-

tivates, and seizes upon warm constitutions; but this book contains evidence enough, that goodness and Calvinism are not correlatives, nor in any way connected together after the manner of cause and effect.

British Review, No. 49.—The Bishop of Gloucester's Charge.

THE government of old France was despotism mitigated by epigrams, and the ordinary dulness of the British Review is enlivened by fanatical fun. Of this curious mixture, our readers have formerly seen happy specimens, and we have commented upon their peculiarities at considerable length. In a number recently published, the critic has surpassed himself; and under the pretence of reviewing the Bishop of Gloucester's Charge, has poured forth a tirade, of which we shall extract the choicest morsels. All remarks would be superfluous. But we request the public attention to a strange and suspicious coincidence between the recent Numbers of the Edinburgh and British Reviews. The former openly advocates the spoliation of the Church—the latter as openly maintains, that the Church deserves to be plundered. The former encourages the assailants of the Cathedral, the latter vilifies its tenants. If we believe that either journal is conducted by Churchmen, we must admit that the Church is in danger from within as well as from without.

"We must frankly state, having a charge upon our own consciences to state the truth, however disinclined to speak evil of dignities, that the tendency of episcopal Charges appears to us to be in general replete with danger to our Church Establishment. It would seem from many of them that the duty of the pastoral clergyman consisted only in a hearty hatred of all manner of schism, and in giving the widest possible range to the application of the term. And, reasoning from the apparent spirit and objects of a part of these periodical lectures, we should, speak-

ing with all deference, be tempted to say that, owing to the unhappy dominion of certain prejudices of education, no persons are so ignorant, not only of the state of the religious world, but of the specific interests and dangers of our ecclesiastical establishment, as some of its appointed guardians." P. 257.

"That private persons, of whose estate this right constitutes a portion or appendage, should exercise it with a single view to their worldly gain or family advancement, is less surprising than that the same abuse should be committed by the guardians of the state, who by every appointment of a weak, or prejudiced, or indolent functionary to the service of the Church, lay whole districts barren in the territory of Christ, and wither, as it were, the growth of grace in the country. The truth is, that every patron, from the king downwards, holds his power as a trust from God, and in every exercise of it is doing an act more extensively affecting the interests of man and the glory of the Creator than any of which a human being can, in any circumstances, be capable. But the higher the patronage, the more destructive is the abuse. To send overseers into the vineyard of God, who care not whether it brings forth 'grapes' or 'wild grapes,'—who, with the frost of their academical learning and constringent orthodoxy, interdict and starve the soil which they were deputed to cultivate; who conceive their own dignity to consist in doing nothing themselves, and checking all extra-doings in others,—who, mistake all stir in the work of the Gospel for extravagance or innovation, and rest satisfied with a clergy, however loose or Laodicean in character, so long as the letter of the rubric remains inviolate;—to commit to such persons the difficult, and dangerous, and onerous management of our Christian Protestant Establishment in this its present conjuncture, is to frustrate the dispensations of Divine mercy through the Gospel, by the best contrived human means, and upon the widest scale of operation, which the great spiritual enemy of man has had it in his power to suggest." P. 259.

"Considering, as we do, that what the poor are most interested in learning is precisely that which the parish clergyman is bound by his allegiance to God to teach them—the learning of the Scriptures, and the application of Christian precepts, we can scarcely be persuaded that any knowledge by which society will be benefited, and the moral order of the world advanced, will be the result of the

fairest looking scheme of public instruction, where the whole air of the institution is poisoned by the example of its very patrons and supporters, and the Church despoiled of its attraction and influence by the drowsiness or dissipation of the minister." P. 261.

"We cannot think that this admonitory and explicit interference with the conduct, manners, and pursuits of his clergy, has hitherto been enough regarded as the duty of the diocesan. It is not, as we began with remarking, in the power of every bishop to take this spiritual ground with characteristic propriety: it is not every bishop whose fear of God places him sufficiently above the fear of man to dispose and qualify him for insisting upon duties, of which it is an offence to human pride to be reminded; and the heads of not a few of our bishops are so full of the chimeras and spectres of sectarianism, schism, Calvinism, and other terrific forms and omens of disastrous import to our Church, as to be totally blind to the real, sensible, and substantial instant peril, in which it is placed by the unspiritual and unholy lives of its authorised ministers." P. 265.

"A day passed at any country village without particular inquiry will usually let the stranger, if he is an observer of these things, into the secret of the real state of the cure. If the pastoral function is in abeyance, the misery, pollution, and blasphemy, which meet him at every turn, will speedily inform him of that fact; and, how well the sworn dispenser of God's word and sacraments, hunts, and shoots, and dances, and denounces Methodism, and approves his orthodoxy to his diocesan by his holy hatred of the Bible Society, and the evangelical clergy, will usually appear inscribed but too legibly in the characters and countenances of his straggling and repining flock." P. 266.

"Against these hellish machinations the militant members of our Church are summoned to display to its utmost their evangelical courage. It is to be now seen whether those who are professedly on God's side will act with the zeal and consistency of his true servants. It is to be now seen whether they will answer the urgent and imperious call which the crisis makes upon them; whether, with such an enemy at their gates, so large a portion of them will still cherish little mean animosities, jealousies, and suspicions;—still continue to call names;—still continue to cry down all active labours as officious, irregular, and supererogatory;—still persevere in paring down clerical duty to the mere letter of the rubric;—still con-

tent themselves with execrating with exactness an official service, with delivering ethical lectures, with denouncing what it would cost too much to imitate;—still continue to depend upon ancient bulwarks, and venerable towers, while the only substantial means of defence are neglected: or shall we see, in this hour of peril, the conduct of the clergy re-formed after the model recommended by the Bishop of Gloucester? Shall we see through all the ranks of our clergy a grand effort, similar, and not inferior, to that which the enemy is making?—shall we see all ill-founded jealousies sacrificed to the common interest?—shall we see an end made of the foolish uproar about Bible Societies, evangelical preachers; and shall we see one united endeavour to avert the immediate peril? Are we to hope that patronage will be frightened out of its state of apathy and abuse, the High Church roused from its deep official sleep, and the Cathedral and its close become the focus of spiritual zeal, practical piety, and Christian discipline? If this, or any thing like this, should be provoked by the present horrible combinations against the happiness of life and the hope of the soul, our special thanks will belong to Him to whom only is known the sublime alchemy by which good is wrought out of evil, and who can 'turn the fierceness of man to his praise.' Half the battle is gained before it begins, if it begins in this way: the blasphemers are 'at their wits' end; they appear, by the general tenour of their latest publications, to have exhausted their armoury. They offer a sure victory to faithful troops, and it seems as if God had decreed 'that their own tongues shall make them fall.'" P. 269.

"We shall advert only to one other peculiarity in the moral predicament of the world (a peculiarity of a very different kind from that to which we have last alluded), which puts extraordinary and special obligations upon the clergy. The new era which has begun in the Church by the increased circulation of the Scriptures in these latter times, requires it even for its own safety to be in a state of energetic activity. It must follow where the Bible leads. It surely does not become the Church of England to be afraid of this Book; but if it do not feel itself placed in any new predicament by this great event—if it do not perceive that the total population of this country is thereby taken out of a neutral state in respect of religion, and excited to an extraordinary curiosity and interest on the subject—if it will not understand the necessity of lend-

ing itself to the new state of things, and of profiting by the crisis—if a large proportion of its dignitaries will still continue to check the diffusion of Scriptural knowledge, and starve the cause of Christianity—if it can be induced to listen to such misrepresentations, such gross, and we must add, insolent and calumnious misrepresentations and perversions as occur in 'the Respectful Letter to the Earl of Liverpool,' by the perpetual Curate of St. John's Chapel, Hackney; then there is ground for saying that the Established Church is in danger from the Bible Societies. But if the Church of England will regard the Bible as the charter of its own foundation—if, seeing that the British and Foreign Bible Society is doing precisely that which is doing by the Society for promoting Christian Knowledge, it holds out the hand of Christian fellowship, and cordially accepts its co-operation—if it will consider the wide dispersion of the Scriptures as extending the area of its own exertions, and multiplying its proper business, as well as augmenting its means, then will this grand comprehensive Christian institution, so hardly treated by Mr. Norris, be found to be in effect the very best friend the Church has gained since the Reformation.

"We cannot avoid, as we pass along over this vast and varied scene, occasionally turning aside to examine some rare or remarkable object which overshadows, though it may not lie in our path; and just such is the extraordinary production on the subject of the Bible Society, lately sent forth by the reverend gentleman last alluded to. He seems to consider a few practical indiscretions in the mode of collecting money and increasing subscriptions, exhibited in the commencement of its career, and some ill-judged and intemperate expressions, some idle and rambling illustrations, and some ill-chosen allusions, some incoherencies, some false metaphors, a few juvenilities, and a few senilities which may have dropped occasionally from the mouths of some of its advocates in their public addresses, as justifying a sentence of condemnation from a perpetual curate of Hackney, against an incorporation of persons the most august in names and number, the most catholic in plan and purpose, and comprising the largest sum and average of moral worth that has appeared upon the stage of the world, for objects and interests uncombined with worldly advantage, since the days of primitive, unendowed Christianity." P. 272.

"In the Charge of the Bishop of

Meath, delivered to his clergy, in July last, our readers will see what we mean by calling names. They will there find, by the imputation of doctrines a thousand times disclaimed, but which it still gratifies some amongst us to persevere in imputing, what description of persons are in part, if not principally, meant by the names of reproach employed by the Bishop to denounce the objects of his uninquiring hostility. Calvinists, sectaries, seceders, are the appellations employed, and as far as they may be meant to describe those to whom they appellatively belong, we carry our disapprobation and regret, as far as his Lordship's; though his method of correction would seem to us to promise little benefit to the Church: but as certain characters are aimed at, which neither of these designations will cover, it seems as if the Bishop, by making an amalgam of them all, were resolved to spread the darning compound over a quantity of surface equal to the range of his spiritual animosity. It would not have been quite as seemly for a Bishop to make war with the *saints*, or perhaps he might at once have defined the veritable object of his attack by that word of happy irony, under which all are included that will not disprove their hypocrisy by defying their God.

"We question whether more harm is not done to the Church by this vague, obscure, and indiscriminate mode of attack, than by the more explicit hostility displayed in certain other episcopal charges towards a class of clergymen on whom malice has fixed the title of evangelical, that it might have to accuse them of assuming it to themselves. Under these sweeping accusations, no minister is safe but by doing nothing, or as little as he can help. Any spiritual stir, any the smallest movement of zeal on the part of a clergyman within his diocesan's jurisdiction, may bring him under one or other of his proscriptive epithets. If the unhappy man's head appears above the trenches, the misdirected artillery of his own commander may chance to punish his temerity. All this we see with great regret, because we think a minister may in these days be a little busy in the Church without injury to its interests; because we believe that people are too busy out of it to suffer it to enjoy its repose in safety; and because we have long thought that the quarrel with certain members of our National Church, called evangelical, is rather moral than doctrinal; or, in other words, that if they would do no more than others do, their divinity would be

held innoxious. *Their depreciation of works, when vaunted as the purchase of salvation, is the thing complained of;* but in truth, the works they do are the things that excite the clamour, and, above all, the vital importance they annex to them in their proper scriptural relation and spiritual connection." P. 276.

We had intended to make no comment upon these extracts, but of the concluding sentence of the last, which asserts, that the orthodox clergy complain "*of the depreciation of works when vaunted as the purchase of salvation,*" we cannot refrain from asking, is it true or false?

Of all the rest we have only to say, that it forms part of an article which defends the *Evangelical* clergy, and declares that the Bishop of Gloucester is a member of that body. We trust that the body will disown their advocate; and that the Prelate who is so grossly insulted, will proclaim the dissatisfaction which we are confident that he must feel.

Internal Union the best Safeguard against the Dangers of the Church. A Sermon, preached in the Parish Church of Storrington, July 11, 1822, at the Visitation of the Venerable Charles Webber, A.M. Archdeacon of Chichester, and published at the Request of the Clergy. By the Rev. Hugh James Rose, A.M. of Trinity College, Cambridge; Vicar of Horsham; and Chaplain to the Earl of Sheffield. 8vo. pp. 32. Rivingtons. 1822.

THIS is the work of a man who thinks for himself and thinks correctly—and the consequence is that on a trite and hacknied subject, Mr. Rose has brought forward much new matter, and made new applications of arguments already in use. For instance after an exposure and condemnation of the latitudinarian and schismatical propensities of the day, they are traced up in the fol-

lowing passages to a quarter in which they have not been often sought.

"No trifling share of the self-willed spirit so visible in the religious world is to be attributed to the systems of philosophizing now prevalent among us. Whether our modern metaphysical systems are true or false is not the question now—we are seeking to trace their effects on the human mind. And it must be remembered, that these effects are not limited to those who have studied them, for of course deep research into speculative philosophy can only be the province of the few. But then those few are precisely they who in great measure at least direct the pursuits and opinions of the age. And thus, as their other pursuits must necessarily partake of the spirit of their philosophy, that spirit gives a tone and colour to the studies and feelings of the country at large. If our philosophy be dogmatical, we shall enter on all other pursuits with the same spirit which predominates in this most important one. If we set up the reason unassisted as the only source of knowledge, and appeal to it as an unerring standard on these our highest objects of contemplation, it cannot be supposed that we shall carry into other objects of contemplation or enquiry a spirit of docility or submission to any other authority, or through those enquiries diffuse such a spirit into the world at large. Here then let it be observed how vast a difference there exists between the philosophy held in former days and our own. The metaphysical system which preceded the prevailing one, was eminently calculated to generate those wholesome habits of distrust of our own unassisted powers, without which the profoundest speculations and enquiries will end only in error and disappointment: for its views of the nature of the mind and of thought were such, as to inculcate the deepest sense of the dependence, not only of our bodily but our mental faculties on a superior Power. They began with God, and with God they ended. We seek not now, whether the masters of this philosophy rightly divided the faculties of the mind, or rightly developed the nature of thought: but the necessary results of their doctrines would be at all events far juster notions of the powers of unassisted reason, than we now possess. The mind would perpetually dwell as it were in the presence of a higher power, and would thus be perpetually reminded of the limitation of its own powers, and taught its due place in the scale of the universe, and that only from light vouchsafed, and know-

ledge imparted, from a sphere more enlarged than the visible world in which it is incased could true wisdom be gained : and habituated as it would be to assume an intellect superior to its own as the ground of all its reasonings, it would carry into other researches not on the one hand an arrogant and a total reliance on its own judgments, nor on the other a slavish or an ignorant acquiescence in existing opinions, but assuredly a disposition to rely on the decision of competent and sufficient authority. And what we have assumed as the probable, we know was the actual result. Our time forbids us to refer to the proofs which might be offered from any other than the more immediate object of our contemplation to-day. When the corruptions of the Church of Rome, for example, had disguised the fair face of Christianity, and made that almost a curse which was given for a blessing, what course did the pious founders of our Church, nourished and reared in the philosophy, pursue ? Did they rely on their own wisdom, or their own fond imagination, for the invention of a new and superior form of Church government, and level with the ground that which they had left ? Nothing of all this ; but on the contrary dismissing only the excrescences which deform the Popish system of Christianity, they restored it upon Catholic principles after the model of the Primitive Church, and next to Scripture they received and revered the decisions of pure and primitive antiquity, and religiously followed the agreeing judgment of the ancient doctors of the Catholic Church. Nor was this the case with the *Fathers* of our Church alone, but such were the opinions and the feelings of her brightest ornaments, of Bull, of Pearson, and of Stillingfleet, down to the æra of the existing philosophy. In that philosophy, the mind is left to its own workings—no limits are placed to its researches, nor to its powers of improving itself : it is taught to depend wholly on the light which reason affords as sufficient for every purpose, ‘and from this mistaken view of our talents and their origin, we travel onwards till we come to an absolute rejection of all that would interfere with their high prerogatives *.’” P. 18.

“ These are only some among the results which necessarily follow from the habits of philosophizing, which have been in fashion for so many years ; and the same effects, the fostering of intellectual pride, the dislike of all control however healthful, of all authority however legitimate, may

be traced wherever we turn our eyes. In our literature this boastful wisdom meets us in the shape of a boundless and ignorant contempt of antiquity, and the most overweening notions of the superiority of this enlightened age over those which have gone before it. In the political world it presents itself with the same features, a contempt of whatever is, in comparison with the improvements which might be suggested, a craving after untried novelties, an unmeasured hatred of all existing establishments and all constituted authorities. And the same disease, we maintain, arising from the same sources and characterized by the same symptoms, is the cause of many of our evils in the religious world, displaying itself there in schism and separation, as in the political world by leveling maxims and visionary doctrines of equality. In all these cases the mischief arises from the natural pride of the understanding, fostered by an evil system of philosophy which exalts the human mind, till it is taught to believe its own powers of boundless extent, to deny the possibility of error in its inquiries, to renounce all deference to the collected wisdom of ages and generations, and in the spirit of the guilty city to exclaim, ‘ I am, and there is none beside me.’” P. 23.

“ Thus much therefore we may say, that they among us who have followed the doctrines of Calvin, shew a strong tendency also to the adoption of a republican system of Church polity, and seem to have forgotten either that ours is an episcopal form of Church government, or at all events to have forgotten what episcopacy is and what it requires. In this assembly it cannot be necessary to defend it, nor to do more than refer to its divine institution, and to the apostolic succession clearly traceable in the writings of the *Fathers*, but it certainly may not be unadvisable to notice its nature and its requirements. Let us remember then that episcopacy implies not only the existence of heads and governors of the Christian flock, but also a Church belonging to each congregation, governed by a pastor who has no other business than to instruct it, subject to the authority and jurisdiction of his bishop. From the pastor these two duties are obviously required—the first, that he should, in the remembrance that he is a *local*, not an *universal* charge, confine himself strictly and exclusively to that place and those duties to which he is appointed ; and, secondly, that remembering the words of Cyprian, ‘ that contempt of the authority of the bishop presiding over every Church is the root of schism

* “ Ronnell on Scepticism,” p. 27.

and of heresy*; he should submit with implicit deference to the authority of his superiors, to whom he has indeed taken the canonical oath of obedience. Now it cannot sufficiently be deplored that both these duties have by many been neglected and transgressed. Open resistance to the governors of the Church† has perhaps not been so common a fault: but to what general and what gross instances have we not been witness of the transgression of the pastoral duty! Instead of quietly confining himself to that particular sphere to which his duty obliges him, how many an one of our enthusiastic brethren have we seen, and do see, wandering over the country to spread his principles in flocks with which he has no concern, or holding petty councils with Dissenters for ecclesiastical purposes‡. This is to renounce at once the character he has voluntarily assumed, and to give up all pretence to being a member of an episcopal establishment; for in that character he has only one scene of action, and one most important though limited duty. He is to feed his own flock, and neither to commence nor participate in any measure which has more general objects, except under the express sanction and authority of his ecclesiastical superiors." P. 25.

This reasoning is subsequently applied to the popular religious societies which have embraced so large a share of public attention, and made such a grievous breach in the unity of the Church; and those persons who agree with us in lamenting and censuring such proceedings, will be grateful to Mr.

* Cyprian, Ep. lxvi. ad Flor.

† It may, however, be well doubted whether in many instances something nearly tantamount to open resistance has not been practised in the transgression of those rules by which, in one particular, the bishops govern, viz. the rubrics, and the wanton changes causelessly introduced. See on this subject some excellent remarks in the commencement of the Bishop of Bristol's 'Concio ad Clerum Provinciae Cantuariensis,' preached before Convocation in January, 1819.

‡ See an excellent pamphlet called 'Episcopacy considered with Reference to modern Popular Societies,' by a Member of the University of Cambridge.' P. 55.

Rose for the new light which he has thrown upon the subject. The philosophical, the political, and even the commercial systems which are now afloat in the world, have been applied, in many instances unintentionally, but in some designedly and avowedly to ecclesiastical and religious subjects. Convinced by Hume and Adam Smith of the propriety of abolishing the old restrictions upon trade, and leaving merchandize to find its own level in the market, our statesmen transfer this reasoning to Christian edification, and build their hopes of improvement in national morality upon the competition of innumerable sects. Believing that public opinion is the best safeguard against mis-government, the next step is to find the Church guilty of being unpopular, and pass sentence against her as useless lumber. While philosophy, which is little better than another word for rash speculations and superficial attainments, teaches its candid and liberal votaries to bear with religion as with a necessary evil, which the world is not yet sufficiently enlightened to remove.

In attacking and reprobating the avowed professors of such systems, Mr. Rose has had many predecessors; but we are not aware of any one who has taken the precise line of his discourse, or pointed out the bad effects which such reasoning has produced upon those who are still far enough from approving it, or assenting to it. They hear these arguments repeated from day to day—they see them acted upon not unsuccessfully, in the pursuits to which they apply, and they forget the gross absurdity of appealing to them or relying upon them, in questions of another sort. This is the hint for which we consider ourselves especially indebted to Mr. Rose, and it is one which we shall hope to see duly developed.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

BARTLETT'S BUILDINGS,
16th Dec. 1822.

AT a numerous and highly respectable Meeting of Members of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, convened for the purpose of considering what measures it might be proper for the SOCIETY to adopt, on occasion of the lamented Death of the LORD BISHOP OF CALCUTTA:—

THE RIGHT REVEREND THE LORD BISHOP OF LONDON in the CHAIR, (in the unavoidable absence of HIS GRACE the President).

The following Resolutions were unanimously agreed to.

“ That this Board having received, with feelings of the deepest regret, intelligence of the Death of the Right Reverend THOMAS FANSHAW MIDDLETON, D.D. Lord Bishop of Calcutta, do sincerely deplore the sudden termination of that long and intimate connexion, which subsisted between his Lordship and the SOCIETY.

“ That this Board feel it their duty thus publicly to express their lively sense of that rare union of wisdom, activity, and firmness, which marked the character of the late LORD BISHOP OF CALCUTTA, and qualified him, in an eminent degree, to accomplish the arduous undertaking of establishing in the East a branch of the Apostolical Church of England; an undertaking, which, under his prudent and energetic management, was in the most promising state of advancement; but the completion of which, under the Divine Blessing, must be looked for from a similar combination of talent and piety in those who may hereafter be called to the exercise of Episcopal functions in India.

“ That this Board, recollecting the solemn and affecting address, in which the BISHOP, upon the eve of his departure for India, took leave of the SOCIETY, and adverting to the pledge which he then gave of promoting to the utmost of his power the objects of the SOCIETY, within the sphere of his spiritual influence, are desir-

ous of expressing their grateful sense of the zealous and effectual manner, in which that pledge has been redeemed.

“ That with a view to a more durable expression of the esteem and regret of this Board, measures be taken for the erection of a MONUMENT to the memory of the late LORD BISHOP OF CALCUTTA, in the Cathedral Church of St. Paul; the expense to be defrayed by the individual Subscriptions of Members of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE; and that Books be forthwith opened at the SOCIETY'S OFFICE, and with the Secretaries of the DIOCESAN and DISTRICT COMMITTEES, for receiving the names of Subscribers.

“ That this Board feel a melancholy satisfaction in adopting a suggestion made by the late LORD BISHOP OF CALCUTTA, in his last letter to the SOCIETY, relative to the foundation of FIVE SCHOLARSHIPS in the MISSION COLLEGE at CALCUTTA; and accordingly agree to place the sum of £6000 at the disposal of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, for the purpose of endowing five Scholarships, besides affording a Salary for a Tamil Teacher, in the said College, with such reference to the Sons of the SOCIETY'S MISSIONARIES, as the Statutes of the College may allow; and that this Board, anxious that the piety and zeal of the late LORD BISHOP OF CALCUTTA should be honoured with an appropriate Memorial in the Country, where they were most conspicuously and beneficially displayed, do recommend, that the said Scholarships be founded, and henceforth called by the name of BISHOP MIDDLETON'S Scholarships.

“ That this Board, having a well-grounded confidence, that the Venerable Archdeacon LORING will, during the vacancy in the See of Calcutta, use his best endeavours to promote the several important designs for the advancement of Christian Knowledge in the East, which occupied so large a portion of the late Lord Bishop's time and solicitude, do invite the Archdeacon to enter into Correspondence with the SOCIETY; and do assure him, that any suggestions, which he may think proper to offer, in furtherance of those designs, will obtain the SOCIETY'S most favourable consideration.

“ That, as a mark of the high esteem entertained by this Board for the character and virtues of the WIDOW of the late

LORD BISHOP OF CALCUTTA, a Copy of the Resolutions adopted at this Special General Meeting of the SOCIETY, handsomely written on Vellum, he presented to

Mrs. MIDDLETON, immediately after her arrival in England.

"That a Committee, consisting of nine Members of the SOCIETY, viz.

HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY, (PRESIDENT).

THE RIGHT REVEREND THE LORD BISHOP OF LONDON,

THE RIGHT REVEREND THE LORD BISHOP OF LLANDAFF, (Dean of St. Paul's),

THE RIGHT HONOURABLE LORD KENYON,

THE VENERABLE THE ARCHDEACON OF LONDON,

THE VENERABLE THE ARCHDEACON OF MIDDLESEX,

THE VENERABLE THE ARCHDEACON OF COLCHESTER,

THE REVEREND DR. D'O'LY,

JOSHUA WATSON, Esq.,

be appointed to superintend the Erection of the Monument, and to take all such steps as may be necessary for carrying the Resolutions of this Meeting into effect.

"That the Contributions, towards the erection of the Monument, be limited to the amount of each Member's annual subscription to the SOCIETY.

"That the Resolutions adopted by the Board at this Special Meeting of the SOCIETY, be published, under the direction of the Committee.

"Agreed unanimously, That the Thanks of this Meeting be given to the Right Rev. the LORD BISHOP OF LONDON, for having taken the Chair; and for the very obliging and able manner in which he has conducted the business of the day.

GEO. GASKIN, D.D.

SECRETARY.

Dec. 27, 1822.

AT a second Special General Meeting, convened for the purpose of receiving and taking into consideration, an application from the Incorporated Society for the Propagation of the Gospel in Foreign Parts, "for permission to co-operate with the Members of the Society for Promoting Christian Knowledge, in the erection of a Monument to the memory of the late Lord Bishop of Calcutta, in the Cathedral Church of St. Paul, and thus to perpetuate their feelings of gratitude for his services and admiration of his talents."

HIS GRACE, THE LORD ARCHBISHOP OF CANTERBURY in the CHAIR.

The following resolutions were unanimously agreed to:

"That this Board gladly acknowledge the cordial union that has so long and so

happily subsisted between the Society for promoting Christian Knowledge and the Incorporated Society for the Propagation of the Gospel in Foreign Parts, in as much as the two Societies arose from the same stock, were founded on the same principles, and act under the same President.

"That this Board therefore, however anxious they may have been to reserve to the Members of the Society for Promoting Christian Knowledge, the honour of offering a suitable tribute to the memory of the late Lord Bishop of Calcutta, cannot resist the earnest request that has now been made by the sister Society, to be admitted to co-operate with them in the erection of the Monument proposed to be placed in the Cathedral Church of St. Paul.

"That two Members of the Incorporated Society for the Propagation of the Gospel, viz. the Rev. H. H. Norris, and Rev. J. Lonsdale, be added to the special Committee, which has been appointed to carry this design into execution.

"That the Archdeacon of London be requested to furnish the Board with a copy of the admirable Address delivered by him at the last Special General Meeting, for the uses of the Society.

"Agreed unanimously, that the cordial and respectful thanks of the Meeting be offered to his Grace the Archbishop of Canterbury, for presiding on this occasion.

"GEO. GASKIN, D.D. Secretary."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Truro District Committee.

In October last a District Committee in aid of the Society for the Propagation of the Gospel, was formed at Truro in Cornwall.

The Rev. F. Jenkins, Vicar of St. Clement's in Truro, Treasurer, and the Rev. J. Collins, Curate of Truro, Secretary.

Gartree District Committee.

At a meeting of the Gartree District Committee, in aid of the Society for Promoting Christian Knowledge, held at Kibworth the 7th of October, 1822,

It was Resolved:

"1st. That a District Committee in aid of the Society for the Propagation of the Gospel in Foreign Parts, be now formed in this Deanery; and that it do meet at the same times and places in which the Gartree District Committee in aid of the Society for Promoting Christian Knowledge meet.

"2. That the object of the Committee so formed, be to solicit and collect the contributions of such persons who may be disposed to aid the Society in its great and benevolent exertions in diffusing among the unenlightened natives of our Foreign dependencies the true Light of the Gospel, according to the doctrines and discipline of the Church of England.

"3. That Sir Henry Halford, Bart. be the President R. Haymer, Esq. the Treasurer, and the Rev. F. Apthorp the Secretary of the Committee.

"4. That all persons subscribing One Guinea annually to the Parent Society, become contributing and associated members, and that the smallest contributions be thankfully received.

"5. That these Resolutions be inserted in the Leicester Journal, and be transmitted to the Secretary of the Parent Society and to the Lord Bishop of the Diocese.

"(signed) W. F. MAIOR,
"Chairman."

Sherborne District Committee.

Extract from the Proceedings of the Sherborne District Committee in aid of the Society for Promoting Christian Knowledge.

Oct. 21, 1822.

At this meeting it was Resolved:

"That a District Committee be immediately formed for Sherborne and its neighbourhood, and that it be called, 'The Sherborne Committee in aid of the incorporated Society for the Propagation of the Gospel in Foreign Parts.'

"That the Committee do consist of a President, Vice President, Secretary, Treasurer, and subscribing members who contribute at the least one guinea per annum to the Society's funds.

"That agreeably to the preceding resolution, no one who subscribes less than One

Guinea can be deemed a member of this Committee, but that any sums however small, will be thankfully received for promoting the objects of the Society.

"That a meeting for the transaction of business be held annually at the Town Hall, on the second Monday in January, and the chair be taken at 12 o'clock precisely, and that at such meeting the Treasurer's accounts be audited, and the Committee's book of proceedings be produced for inspection.

"That the Secretary, with the consent of the President or Vice President, be empowered to call special meetings of the Committee, giving ten days notice of such meeting and the objects of it.

"Resolved:

"That the Right Honorable the Earl of Digby be requested to accept the office of President, the Rev. Charles Digby, Canon of Windsor, Vice President, the Rev. Blakley Cooper, Treasurer and Secretary.

"It was further resolved, that the above Resolutions should be advertised twice in each of the Sherborne papers, immediately preceding the meeting on the second Monday in January, 1823. That notice be also given of such meeting, and the public be invited to attend and support the objects of the Society."

Yeovil District Committee.

"At a meeting convened by the Yeovil District Committee of the Society for Promoting Christian Knowledge, for the purpose of establishing a Committee in aid of the Society for the Propagation of the Gospel in Foreign Parts, held at Yeovil, Dec. 2, 1822.—

"It was Resolved unanimously, That the objects of the Society for the Propagation of the Gospel in Foreign Parts have the cordial approbation of this meeting.

"That a committee be now formed in aid of that Society, to be denominated 'The Yeovil District Committee for the Propagation of the Gospel in Foreign Parts.'

"That the business be conducted by subscribers to the Yeovil district meeting, who shall become annual subscribers to this Society of not less than One Guinea each, and any other gentleman who shall become an annual subscriber of the same sum.

"That the meetings for conducting the business of this Society be held at Yeovil on the same day as the district meeting for the promotion of Christian Knowledge, in April and October in every year.

"That all annual subscriptions now received by the Treasurer to this Committee

shall be considered to commence from Christmas next, and to become due at every succeeding Christmas, and be paid by him to the Treasurer of the said Society.

"That any subscriber be at liberty to direct the amount of his subscription or donation to be applied to any particular object he may prefer, within the designs of the Society.

"That William Lambert White, Esq. be appointed Treasurer to the Committee, and the Rev. John Williams, Secretary.

"That the accounts of the Treasurer be produced for inspection at each meeting, and be audited by two or more members at the first meeting in every year.

"That each annual subscriber of One Guinea be furnished with the Annual Report of the proceedings of the Society.

"That the Treasurer do receive any smaller subscriptions and occasional donations.

"That these Resolutions be advertised once in the Sherborne newspapers.

"That the thanks of the Meeting be given to George Tuson, Esq. for his conduct in the Chair.

"(Signed) J. WILLIAMS,
Secretary.

"N.B. At this meeting a subscription was entered into, and not only liberally supported by every person present, but by several who, prevented from attending the meeting, had commissioned their friends to subscribe for them."

Cerne Abbas District Committee.

At Cerne Abbas, in Dorsetshire, the District Committee of the Society for Promoting Christian Knowledge have resolved to act also as a District Committee in aid of the Incorporated Society for the Propagation of the Gospel.

Usk District Committee.

In November a District Committee was also formed at Usk, in the Diocese of Llandaff, in aid of the Incorporated Society, and in unison with that for Promoting Christian Knowledge at that place: W. A. Williams, Esq. Treasurer, and the Rev. F. Humfrey, Secretary.

Cheltenham District Committee.

At Cheltenham, in the month of December, a District Committee in aid of the Incorporated Society was also formed, at which several persons entered their names as annual subscribers of One Guinea.

Dorchester District Committee.

A Meeting of the Dorchester District Committee of the Society for Promoting Christian Knowledge was held a short time since, at which the Venerable W. England, D.D. Archdeacon of Dorset, presided, when donations to the amount of 43*l.* 1*s.*, and annual subscriptions 15*l.* 3*s.*, were contributed in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; and the hope is entertained of still greater exertions being made in support of this venerable Institution.

DEATH OF THE BISHOP OF CALCUTTA.

MOST melancholy is the duty which we have to discharge, in announcing the death of this Apostolic Prelate. Early in the last month the fatal tidings were received, and the impression which they have made upon every pious and thinking mind, is such as never will be effaced. In Bishop Middleton the Church of England has lost an able and an affectionate son, and the Church of India a founder and a father. But while we bow in submission to the afflicting hand of God, we have yet the consolation granted us to gather round his tomb, to dwell upon his holy memory, and to record his laborious and Christian life.

His father was a Clergyman of the Church of England, the incumbent of Keddleston, near Derby; under whose roof he imbibed those principles of early piety, which were afterwards so singularly conspicuous in his whole character and conduct. He received his education at Christ's Hospital; and, in consequence of his exemplary behaviour and his classical attainments, he obtained a scholarship from the trustees of that seminary, and was entered at Pembroke College, Cambridge. He proceeded to his Bachelor's degree in 1792, and to his Master's in 1795. On entering holy

orders he undertook the laborious curacy of Gainsborough. Here it was that he formed a matrimonial connection with one of the daughters of John Maddison, Esq. a connection which he repeatedly declared to have been the great blessing of his life. By his eminent scholarship, and devoted attention to his pastoral charge, he attracted the attention of the Bishop of Lincoln and of his brother Dr. Pretzman. The sons of the latter were entrusted to his care, and with them he went to Norwich. In this city he resided several years, and was held in high estimation, both as a preacher and a man. During his residence here he completed his celebrated work upon the doctrine of the Greek Article; a work which will ever be considered as a text-book in that department of Greek literature. He was afterwards presented by the Bishop of Lincoln to the livings of Tansor and of Bytham, in Northamptonshire; on the former of which he constantly resided. In this state of comparative seclusion his mind was not inactive, though he often panted for a wider field of Christian exertion. Little did he then think that he would hereafter exchange the dull river which crept before his door for the mighty Ganges, and that in this little village he was laying in those stores of theological learning and experience, which were afterwards to be displayed with so much lustre in the kingdoms of the East. From this retirement he was suddenly called in 1812, when he was presented, by his former patron, to the vicarage of St. Pancras, and to the archdeaconry of Huntingdon. From this moment he entered into public life. His labours in the vast and important parish in which he was placed were unceasing; into every design which might promote the growth of religion and piety, he entered with an ardent and an indefatigable activity. Though disap-

pointed in his immediate efforts to build an additional Church for his numerous and increasing parishioners, he was yet enabled so to prepare and digest the plan, as to leave it an easy task for his excellent successor to accomplish.

During his residence in London, he connected himself closely with the Society for Promoting Christian Knowledge, he entered warmly into all their designs, and gave much of his valuable time and attention to their objects. In the year 1813 he was appointed to deliver a public Charge to the Rev. M. Jacobi, one of the Missionaries of that Society to the East. The impressive manner in which he discharged this duty will never be forgotten by those who were fortunate enough to be present; the charge was afterwards printed, and much admired, as the first fruits of those thoughts and powers which had already been directed to the great theatre of action upon which he was so soon destined himself to appear. What imparts an additional interest to the memory of this transaction is, that both he who gave, and he who received the exhortation, are now both gone to their reward. The young and amiable Jacobi soon fell a victim to the climate, and too soon after him has his venerable Pastor entered into his rest.

Nor did he neglect the duties of his Archdeaconry; his Charge to the Clergy under his jurisdiction will long be admired for the just and able views which it presents of subjects the most important to his clerical brethren. These preferments he held for scarcely two years; for in 1814 he was selected as the fittest man to fill the newly established See of Calcutta. Earnestly dissuaded, as he was, from accepting this high but perilous dignity, he paused, and after some consideration sent in a decided refusal. Upon a repetition of the offer, his mind was much agitated; it appeared to

him that Providence had called him to the arduous station: he dreaded the responsibility which would attend its rejection, and under these impressions, he was content to sacrifice his comforts, his connections, and his country. *He went out, not knowing whither he went*—not knowing, whether from the regions to which he was hastening, he should ever be permitted to return. Often did the friends, whom he best loved, urge him to consider the dangers which awaited him, and to relinquish so hazardous a post; but he resisted all their solicitations, and resolutely closed his eyes upon every prospect, but that which his duty to Heaven appeared to unfold. In the May of 1814 he was consecrated Bishop of Calcutta, in the following month he embarked at Portsmouth on board the Warren Hastings, and in November he arrived at his high destination.

In this short outline of his life and character, it would be impossible for us to enter into any detailed account of his active and unwearied course. It will be sufficient for us at present to say, that of his exertions in the sacred cause, the British public can form no adequate notion. The fatigue both of body and mind which he underwent, and the difficulties by which he was harassed, are more than our imaginations at home can readily conceive. The time will shortly come, as we have reason to hope, when the public will be put in possession of a full and accurate account both of his labours and of his designs. It is an account to the appearance of which we shall all look with intense anxiety and interest. The history of his episcopal acts and ministry, the journal of his long and laborious visitations, the researches which he made into the history of the ancient Churches in the East, the developement of his comprehensive views in the propagation of the Gospel, will, together, form a volume, the publication of which will constitute an æra in Ec-

clesiastical Literature. We are happy to hear that he has left behind him such numerous papers and such ample documents, that nothing will be wanting to effect this important purpose.

Among the objects to which his attention was particularly directed, we must notice his desire to increase the number and efficiency of the chaplains in India, and to provide churches for the accommodation of the European residents. He recurred to each of these points in his several Charges; and but a short time before his death, he congratulated his brethren upon the partial success which had attended his efforts and representations. It was his wish, however, that more should be accomplished; and he considered the spiritual interests of the British population as standing in want of still further attention and support.

The foundation of a Mission College by the *Society for the Propagation of the Gospel in Foreign Parts*, was undertaken at his express recommendation, and he watched with the liveliest interest over its rising prospects. The measures adopted by Bishop Middleton, for insuring its completion, will enable others to witness the establishment of Protestant Episcopal Missions in the East, upon a firm and adequate basis. When *Bishop's College* shall have been brought into effective operation, the world will then be enabled duly to appreciate the merit of its founder.

His death may be attributed to his zealous exertions in support of this great undertaking. On Tuesday the 2d of June, 1822, he paid a visit to the College, which is distant about five miles from Calcutta. Here he appeared in the full possession of his usual health and spirits. Soon after he felt one of those strokes of the sun, which are so common in an Indian climate. A severe head-ache came on; but, though he was persuaded

to take some strong medicines, he would not suffer any physician to be called in. He seemed from the first to labour under the irritation which arose from the weight of business pressing upon him, and, on that very account, he was the more anxious to work night and day to accomplish what he had in hand. Accordingly, the next day, he sat at his desk eight hours, answering various papers; during which time the disease was making rapid inroads upon his frame. At night he allowed a physician to be sent for, who pronounced him to be in the most imminent danger. On Sunday, by his own express desire, he was prayed for by his congregation, at the cathedral. On the evening of Monday, the Physician left him under the impression that he was decidedly better.—He had not, however, been long gone, when the Bishop was again seized with a violent paroxysm of fever; he walked about in great agitation; soon afterwards, his strength gave way, the final scene came rapidly on—and at eleven he ceased to breathe.

Thus fell this great and good prelate, in the high career of his holy exertions; and by his death he has left a void in the Christian world, which few men can be found worthy to fill.

In no man was there a more singular union of all those various qualities, which were each so essential to the success of the first Indian prelate. His mind was naturally ardent and excursive, but it was always under the controul of the most disciplined and calculating discretion. He had a masculine and a practical understanding; he rapidly conceived the most extensive plans, and would digest with facility even their most circumstantial details: but he never anticipated their season, or hurried their execution: he waited with patience, till in the course of passing events

a favourable opportunity should arise, and when at last it presented itself, he marked it with decision, and he seized it with effect. So singular indeed was his judgment, that amidst the various difficulties with which he was daily and hourly doomed to contend, he never made a step which he was afterwards obliged to recall.

His talents and attainments were of a superior order; he was a sound and accurate scholar; and in the prose department of Greek literature, he was perhaps without a rival. His conversation was vigorous, sometimes even playful; his style was luminous and forcible, not abounding in imagery, but rising perpetually into a manly and a chastened eloquence. As a preacher he was powerful and convincing, his mind was theological, and his expression scriptural.

The leading points, however, in his character, which threw a clearness and a brilliancy over every other, were the singleness of his views, and the simplicity of his heart. In the course of his Indian career he had but one object—the advancement of the cause of Christianity in the East—to that he dedicated his days and his nights, his hopes and his fears, his money and his influence. Labours so disinterested, and services so pure, were not rejected—the blessing of the Almighty was upon them—and the work of the Gospel prospered in his hand. The prejudices with which at his outset he was overpowered on every side, were rapidly giving way; and during his short residence among them, more was done by his single instrumentality to prepare the way for the conversion of the Heathen, than during the whole previous period of the British dominion in the East.

His notions of duty were strict and severe. He was incapable of casuistry or of excuse; he knew no middle line between right and wrong.

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truth and falsehood, exertion and neglect. With an income far below the necessary expenses of his station, he stinted only his own comforts and himself. To the call of liberality or of charity he was always open, even to his own distress; insomuch, that after eight years residence in India, his savings will be found to amount to nothing.

The admiration of his personal character in the East was universal; and this admiration was the more valuable, as it was purchased by no sacrifice either of duty or of principle. Never in the slightest degree would he condescend to court popularity: he conducted himself with a conscious and a commanding dignity, and never would he resign any right or privilege which was attached to his station, although he might have converted the resignation into a source of private favour or personal interest. It was his aim to lay the foundations of the Indian Church deep in the rock, and to cement them with so much anxiety and caution, as to make the future erection of a superstructure a rapid and an easy task. He was, indeed, a Master-builder in the Temple of Christ; he built for strength, not for shew; for others, not for himself.

His remains were interred on the evening of the 11th of June, within the walls of his own Cathedral, with all the solemnity due to his character and station. In ordaining that his ashes should rest in the land of his high and holy exertions, Providence would almost appear to have placed his heavenly mark upon their worth.

He has left no children behind him to lament his loss; but in the person of his widow, he has left a sacred legacy to his country—a legacy that we trust, will be accepted and cherished. Of this amiable and excellent woman the Bishop, in a private letter, spoke in the following affecting words—"Mrs. Middleton is nearly all that I have to rest upon in India, *particeps omnium conciliorum neorum, et pro viribus adiutrix.*"

Dear is the name of this great and good man, to those that knew him best and loved him most; and precious will his memory be in the sight of those whose hearts are engaged in the advancement of the Redeemer's Kingdom upon earth.—"*His body is buried in peace, but his name liveth for evermore.*" Millions and millions of those who shall hereafter be added to the Church of Christ in the regions of the East, shall bless in pious gratitude the memory of him, who was the first and great instrument of the Almighty in their conversion; and among them shall his name be had in honour, till time itself shall be no more.

If there be in Heaven, as we believe in humble confidence that there is, an exalted lot for those Apostolic men, who have sacrificed every tie of kindred and of country to the call of Heaven, and have gone forth to plant the Church of Christ in distant lands; among these holy spirits shall the great founder of the Indian Church be numbered for ever, and in the presence of the Redeemer, enjoy with them the consummation of his everlasting reward.

ECCLESIASTICAL PREFERMENTS.

Andrews, R. G. M.A. to the living of Hough on the Hill, Lincolnshire; patron, THE KING.

Atkinson, rev. T. to the rectory of St. Edmund the Martyr, Exeter.

Callins, J. M. M.A. of Exeter College, Oxford, to the rectory of St. John, Exeter; patron, THE KING.

REMEMBRANCE, No. 49.

Creswell, D. D.D. fellow of Trinity College, Cambridge, to the vicarage of Enfield, Middlesex; patron, the MASTER AND SENIOR FELLOWS OF THAT SOCIETY.

Davies, T. jun. M.A. fellow of Oriel College, Oxford, to the consolidated livings of Landough, Cogan, and Leckwith,

near *Cardiff*; patroness, the DOWAGER MARCHIONESS OF BUTE.

Eastcott, R. to the rectory of Ringmere, Devon.

Grenall, G. H. M.A. of *Christ's College*, Cambridge, to the perpetual curacy of *Oxford, Kent*; patrons, the DEAN and CHAPTER OF WESTMINSTER.

Heathcote, T. M.A. to the rectory of *Leek, Staffordshire*; patron, the EARL OF MACCLESFIELD.

Musgrave, G. M. M.A. of *Brasenose College, Oxford*, to be domestic chaplain to the Right Hon. the Earl of *Besborough*.

Osborne, G. to the rectory of *Haselbeech, Northamptonshire*; patroness, LADY APRECE.

Palmer, H. B.A. to the perpetual curacy of *Broadway*; licensed by the Bishop of *Bath and Wells*, on the nomination of the rev. W. Palmer, D.D.

Pechell, H. R. M.A. Fellow of *All Souls' College*, to the rectory of *Bix, Oxfordshire*; patron, the right hon. EARL OF MACCLESFIELD.

Smith, R. R. M.A. Fellow of *New College, Oxford*, to the vicarage of *Adderbury Oxfordshire*; patron, the WARDEN AND FELLOWS OF THAT SOCIETY.

St. Lawrence, T. to the archdeaconry of *Ross*; patron, the BISHOP OF CORK AND ROSS.

Turnor, G. vicar of *Wragby*, to a prebendal stall in *Lincoln cathedral*; patron, the BISHOP.

Vernon, L. V. to the living of *Stokesley, in Cleveland*; patron, the ARCHBISHOP OF YORK.

Vernon, C. E. V. to the rectory of *Rothbury*; patron, the ARCHBISHOP OF YORK.

Yeomans, W. B. M.A. fellow of *New College, Oxford*, to the rectory of *Bucknell, Oxfordshire*; patron, the WARDEN AND FELLOWS OF THAT SOCIETY.

UNIVERSITY OF OXFORD.

Degrees conferred, November 23.

DOCTOR IN CIVIL LAW. — Alexander Nicoll, B.C.L. Regius Professor of Hebrew, and Canon of *Christ church*.

MASTERS OF ARTS. — H. A. Dodd, *Queen's college*; J. R. Edgar, *Trinity college*; S. Turner, *University college*; J. S. Cox, *Pembroke college*.

BACHELORS OF ARTS. — W. W. Cerjat *Trinity college*, grand compounder; A. W. Daniel, *St. Alban hall*; T. O. Goodchild, *Exeter college*; T. Deacle, *Lincoln college*; W. R. Churton, *Queen's college*; C. Flood, and E. Currie, *Wadham college*, H. J. Dawes, *St. Edmund hall*; J. F. Benjafield, *Trinity college*; R. V. Smith, *Christ church*; J. Chealer, *Brasenose college*; W. Butland, *Pembroke college*; G. B. Farrant, *St. John's col-*

lege; E. Dawson, and F. L. B. Dykes, *Oriel college*; J. Davies, *Jesus college*.

December 5.

MASTERS OF ARTS. — J. V. Moore, *Exeter college*; G. F. Grey, and W. C. Trevelyan, *University college*.

BACHELORS OF ARTS. — D. P. Le Grice, *Oriel college*, grand compounder; A. W. Gregory, *St. Alban hall*; W. R. Blake, and H. Neech, *Merton college*; A. B. Mesham, *Corpus Christi college*; C. H. Parker, *Lincoln college*; F. C. Massingberd, J. Edwards, and C. J. Meredith, *Magdalen college*; H. Stowel, *St. Edmund hall*; R. O. Leman, *Trinity college*; T. Helling, and F. S. Emly, *Wadham college*; J. J. Hamilton, *Christ church*; W. Harvey, and S. Maddock, *Brasenose college*; E. Hawkins, *Pembroke college*; E. Kitson, J. Harding, and A. A. Park, *Baliol college*; G. L. Hanson, J. M. Dodd, and F. M. Danson, *Queen's college*; J. Nelson, *St. John's college*; F. Griffith, W. H. C. Lloyd, and T. Morgan, *Jesus college*; J. Davidson, *Worcester college*.

December 6.

HONORARY MASTER OF ARTS. — W. Marshall, *Worcester college*.

December 7.

BACHELORS OF ARTS. — The right hon. W. Parsons, and the Hon. J. C. Parsons, *Magdalen college*; W. Scholfield, *University college*.

December 12.

MASTERS OF ARTS. — C. Walters, *Magdalen hall*; J. Rowley, *Christ church*.

BACHELORS OF ARTS. — W. W. Stephens, *St. Mary hall*; and R. H. Millington, *St. John's college*, grand compounders; E. L. Stuart, *Exeter college*; R. T. W. Taylor, *Wadham college*; W. T. Russell, *Lincoln college*; T. C. Webber, *Christ church*; J. Shingleton, *Pembroke college*; T. Prosser, *St. John's college*; L. Llewellyn, *Jesus college*; T. Underwood, *Worcester college*.

December 17.

BACHELOR OF CIVIL LAW. — Gilbert Charles Jackson, fellow of *New college*.

MASTERS OF ARTS. — Peter Hordern, *Brasenose college*; James Rust, of *University college*.

BACHELORS OF ARTS. — Robert Henry Tripp, *Exeter college*; Lampster George Gregory Dryden, Esq., *Lincoln college*; Robert Walker, *Wadham college*; Daniel Whittle, *St. Mary hall*; Charles Frederick Williams, *St. Edmund hall*; Charles Hare Earle, *Trinity college*; John James Saint, *Brasenose college*; William Robert Wyatt, *Brasenose college*; Henry Albert Browne, *Queen's college*; George Clulow, *Queen's college*; Francis Buttenshaw, *University college*; George John Trevor Spencer, *University college*; George Croke, *University college*; John Ball, *St. John's college*; Edmund Nelson

Dean, *Pembroke college*; John Evans, *Jesus college*.

The whole number of degrees in Michaelmas term was—D.D. 1; D.C.L. 2; B.D. 4; B.C.L. 4; M.A. 37; hon. M.A. 1; B.A. 96. Matriculations, 133.

November 28.

Mr. Owen Jenkins, B.A. scholar of *Jesus college*; was elected fellow of that Society.

November 29.

Messrs. Unwin, Morriss, and Blunt, were elected scholars of *Corpus Christi college*, for the diocese of Winchester; and Mr. Lambert, for the diocese of Wilts; Mr. C. C. Walkey, commoner of *Baliol college*; and Mr. Morrell, were elected exhibitioners of *Baliol college*.

The following subjects are proposed for the Chancellor's prize for the ensuing year, viz.—

For Latin verses—*Ars Geologica*.

For an English essay—*On Public spirit amongst the Ancients*.

For a Latin essay—*Conditio Servorum apud Antiquos*.

The first of the above subjects is intended for those gentlemen of the university who have not exceeded four years from the time of their matriculation; and the other two for such as have exceeded four, but not completed seven years.

Sir Roger Newdigate's prize.—For the best composition in English verse, not containing either more or fewer than fifty lines, by an under-graduate, who has not exceeded four years from the time of his matriculation.—*Stonehenge*.

November 30.

This day W. Unwin, (Frost's Kin;) G. Morris, and E. P. Blunt, of the county of Hants; and W. G. Lambert, of the county of Wilts; were admitted scholars of *Corpus Christi college*.

December 7.

H. D. Stephens was admitted scholar of *New college*.

December 21.

The names of those candidates, who at the close of the public examination this term, were admitted by the public examiners into the first and second classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

In the First Class of *Literæ Humaniores*.

Hon. Baron Ashley, *Christ church*; Evelyn Bazalgette, *Baliol college*; Robert Briscoe, *Christ church*; William Ralph Churton, *Queen's college*; Thomas Henry Sutton Estcourt, *Oriel college*; James Garbett, *Brasenose college*; James George Howard, *Christ church*; Llewellyn Llewellyn, *Jesus college*; John Nelson, *St. John's college*; Augustus Page

Saunders, *Christ church*; Thomas Williams, *Oriel college*.

In the First Class of *Disciplina Mathematica et Physica*.

John Huyshe, *Brasenose college*; Germain Lavie, *Christ church*; right hon. viscount Oxmantown, *Magdalen college*; hon. John Clear Parsons, *Magdalen college*; Augustus Page Saunders, *Christ church*; Robert Walker, *Wadham college*.

In the Second Class of *Literæ Humaniores*.

John Armistead, *Trinity college*; William Berry, *Exeter college*; Theophilus Biddulph, *Corpus Christi college*; Rowland Burdon, *Oriel college*; Francis Buttershaw, *University college*; Thomas Bryth, *Magdalen hall*; Frederick Danson, *Queen's college*; Edward Dawson, *Oriel college*; James Fripp, *Wadham college*; James Harwood Harrison, *Merton college*; Francis Charles Massingberd, *Magdalen college*; Arthur Mesham, *Corpus Christi college*; Henry Neech, *Merton college*; Robert Perfect, *Queen's college*; Samuel Prosser, *St. John's college*; Arthur Rowlandson, *Brasenose college*; Robert H. Tripp, *Exeter college*; William Hamilton Tremlow, *Christ church*; Robert Walker, *Wadham college*; Thomas Charles Webber, *Christ Church*.

In the Second Class of *Disciplina, Mathematica et Physica*.

Evelyn Bazalgette, *Baliol college*; James Lupton, *Christ Church*; Samuel Prosser, *St. John's college*.

Literæ Humaniores.

Joseph Askew, *Queen's college*; John Ball, *St. John's college*; Edwin Bosanquet, *Corpus Christi college*; Robert Burn, *St. Edmund Hall*; Edmund Currie, *Wadham college*; Horace Currie, *Oriel college*; Thomas Davidson, *Worcester college*; Frereterville Lawson B. Dykes, *Oriel college*; James Edwards, *Magdalen college*; John Harding, *Baliol college*; Edward Hawkins, *Pembroke college*; Edward Kitson, *Baliol college*; Samuel Madock, *Brasenose college*; Philip Mure, *Christ Church*; Richard Pole, *Baliol college*; George Sayle Prior, *Queen's college*; William Robinson, *Baliol college*; Edward Rudall, *Pembroke college*; Warden Sergison, *Brasenose college*; James Shackleton, *Pembroke college*; Lewis Tugwell, *Brasenose college*; Thomas Underwood, *Worcester college*; George Watson, and William Wyatt, *Brasenose college*.

J. KEBLE,

N. T. ELLISON,

T. GRANTHAM,

J. A. CRAMER,

Public

Examiners.

The number of gentlemen to whom testimonials for Degrees were granted, but who were not admitted into either of the above Classes, amounted to 74.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, November 29.

DOCTOR IN DIVINITY.—D. Cresswell, Trinity college, by Royal Mandate.

MASTER OF ARTS.—L. Bowerbank, Trinity college.

December 4.

MASTERS OF ARTS.—E. Woolnough, Christ college; E. B. Shaw, Caius college.

The subject for the Chancellor's English Poem for the ensuing year is—Australasia.

ORDINATIONS.

December 1.

At Winchester, in the parish church of St. Swithin, by the right rev. Lord Bishop of Hereford.

DEACONS.—W. B. Lee, *M.A.*, New college; B. C. Goddison, *B.A.* Worcester college; M. Yescombe, *B.A.*, Exeter college; and R. Burn, *B.A.*, St. Edmund hall, Oxford; T. Ludie, *Magdalen college*; and R. Battisley, *St. John's college*, Cambridge.

PRIESTS.—W. C. Risley, *B.A.*, and W. Bury, *B.A.*, New college; R. Davies, *B.A.* Oriol college; and W. B. Lennard, *B.A.*, Merton college, Oxford; J. Rolley, and J. Stephenson, *Trinity college*; J. Fendall, *Magdalen college*; and J. Edwards, *St. John's college*, Cambridge.

December 22.

By the Lord Bishop of Lincoln, in the parish church of Buckden.

DEACONS.—Hon. C. Finch, *B.A.* Merton college, Oxford; J. Hind, *M.A.* Sidney Sussex college; J. W. Bower, *B.A.* Trinity college; and J. H. Bell, *B.A.* St. John's college, Cambridge; J. Holding, *B.A.* St. John's college; A. J. Langley, *B.A.* University college; and R. Oliver, *M.A.* Merton college, Oxon; N. T. Fisher, *B.A.* Catharine hall; J. W. Ellaby, *Queen's college*; R. Leicester, *B.A.* Clare hall; and F. Locke, *S.C.L.* *Magdalen college*, Cambridge; R. Higgs, *B.A.* Wadham college, Oxon.

By Let. Dim. from Lord Bishop of Durham.

J. Potts, *B.A.* *Gowile and Caius college*, Cambridge; G. Watson, *Literate*; G. Jenkinson, *Literate*.

PRIESTS.—G. Gilbert, *M.A.* *Corpus Christi college*, Cambridge; C. A. Austey, *B.A.* Trinity college; B. Beridge, *Magdalen college*; and H. Monro, *B.A.* University college, Oxon; W. W. Greenway, *S.C.L.* Trinity hall, Cambridge; G. Gould, *B.A.* University college; and J. Cowherd, *B.A.* Lincoln college, Oxon; W. Collett, *B.A.* Catharine hall, Cambridge.

By the Lord Bishop of Peterborough in the cathedral church of Peterborough.

DEACONS.—Hon. G. Spencer, *M.A.* Trinity college, Cambridge; A. W. Gregory, *B.A.* St. Alban hall; J. Wetherell, *B.A.* Brasenose college; H. Gibbs, *B.A.* Lincoln college; and T. Pearson, *B.A.* *Queen's college*, Oxford.

By Let. Dim. from Lord Bishop of Norwich.

J. H. Steward, *B.A.* Trinity college; D. G. Norris, *Christ college*, Cambridge.

By the Lord Bishop of Gloucester in the cathedral church of Gloucester.

DEACONS.—J. Bray, *B.A.* St. John's college, Cambridge; S. H. Duntze, *B.A.* Brasenose college; J. Allen, *M.A.* Christ church; M. Vavasour, *M.A.* Brasenose college, Oxford; S. W. Barnett, *B.A.*, and A. W. M'Caul, *B.A.* Trinity college, Dublin.

PRIESTS.—T. S. Evans, *B.A.* St. Alban hall, Oxford; C. Coney, *M.A.* St. John's college, Cambridge; J. Buchanan, *B.A.* Wadham college; and T. B. Holt, *B.A.* Queen's college, Oxford; D. Jones, *Urk divinity school*; F. Aston, *B.A.* University college; and J. B. Bowmie, *B.A.* Trinity college, Oxford; D. Jones, *B.A.* Catharine hall, Cambridge; H. B. Evans, *M.A.* Wadham college; and P. Saumarez, *B.A.* Trinity college, Oxford; J. Jarratt, *B.A.* St. John's college; W. Presgrave, *B.A.* Trinity college; and T. Best, *S.C.L.* Jesus college, Cambridge; N. T. Royce, *B.A.* Corpus Christi college; and J. Frampton, *M.A.* Exeter college, Oxford; H. Gough, *B.A.* St. John's college, Cambridge.

By the Hon. and Right Rev. the Bishop of Oxford, in the chapel of All Souls' college, the following gentlemen, all of the university of Oxford.

DEACONS.—R. Bird, *B.A.* *Magdalen college*; W. S. Carey, *B.A.* Christ church; J. T. Round, *B.A.* Baliol college; O. Owen, *M.A.* and P. Aubin, *B.A.* Jesus college; A. and P. Perceval, *S.C.L.* All Souls' college; J. Ball, *B.A.* St. John's college; H. J. Dawes, *B.A.* St. Edmund hall; W. S. Cole, *M.A.* Worcester college; G. Rooke, *M.A.* Merton college; C. J. Hume, *B.A.* Wadham college; J. Shuldham, *M.A.* and W. F. Lloyd, *M.A.* Christ church; W. Williams, *B.A.* All Souls' college; L. Lewellin, *B.A.* Jesus college; H. H. Knight, *M.A.* Queen's college.

PRIESTS.—H. Tull, *B.A.* Edmund hall; C. D. Beckford, *B.A.* and F. Clerk, *M.A.* All Souls' college; C. T. Collins, *M.A.* Baliol college; F. Gambier, *M.A.* All Souls' college; F. Lee, *B.A.* Merton college; T. B. Round, *M.A.* St. John's college; T. Price, *B.A.* Jesus college; A. Smith, *B.A.* Queen's college; T. Bissland, *B.A.* Baliol college; C. St. J. Mildmay, *M.A.* Merton college; J. L. Turner, *Bicester*; E. T. Richards, *M.A.* and H. White, *M.A.* Corpus Christi college; R. Howell, *A.B.* Jesus college; T. Butler, *M.A.* Pembroke college; R. B. Paul, *M.A.* Exeter college; W. A. Bouverie, *M.A.* Merton college; J. S. Cox, *M.A.* Pembroke college; W. F. Hook, *B.A.* H. Bull, *M.A.* W. Fisher, *M.A.* and J. Trebeck, *B.A.* Christ church.

December 25.

By the Lord Bishop of Bristol, in the chapel of Christ college, Cambridge.

DEACONS.—A. A. Daubeny, *B.A. Brasenose college*; and A. Hellicar, *B.A. Trinity college, Oxon*; C. H. Gooch, *B.A. Corpus Christi college, Cambridge*.

By Let. Dim. from Bishop of Chichester.

P. J. G. Lamb, *A.M. Balliol college, Oxon*.

By Let. Dim. from Bishop of Ely.

E. A. Giraud, *B.A. St. John's college, Cambridge*.

PRIESTS.—R. W. Kerly, *M.A. Exeter college, Oxon*.

By Let. Dim. from Bishop of Norwich.

T. H. Jones, *B.A. St. Peter's college, Cambridge*.

By Let. Dim. from Bishop of Ely.

H. Tasker, *M.A. Pembroke hall, Cambridge*.

DEVONSHIRE.

Died.—The rev. S. Harness, *rector of Sydenham Damerell*, and a magistrate for the county.

DORSETSHIRE.

Married.—At *Lytchett Minster*, the rev. C. Heath, *M.A. fellow of King's College, Cambridge*, to Miss M. A. Pointer.

GLOUCESTERSHIRE.

Married.—At *Bristol*, the rev. W. Seaton, of *Wandsworth, Surrey*, to Mary Anne, relict of C. Morgan, Esq. and sister to Sir J. Owen, Bart. M. P.

Married.—The rev. C. Dunne, *rector of Earp's Croome*, to Letitia Anne, eldest daughter of the late W. H. Beauchamp, of *Northampton, Esq.*

HEREFORDSHIRE.

Died.—Aged 60, the rev. W. Thomas, *curate of King's Pyon*.

HERTFORDSHIRE.

Married.—The rev. G. Browne, of *St. Albans*, to Miss G. Riddell.

Died.—At *Hadlow*, the rev. M. Andrews, *curate of that parish*.

LEICESTERSHIRE.

Married.—At *St. Mary's Church, Leicester*, the rev. W. Yeadon, *B.D. rector of Waddington, Lincolnshire*, and late fellow of *Lincoln College*, to Miss M. Hanbury.

LINCOLNSHIRE.

Married.—At *Swinhop*, the rev. W. Cooper, *B.D. rector of West Rasen*, and *Wadingham*, to Miss A. Alington.

MIDDLESEX.

Married.—At *St. James's Church*, by the Bishop of London, the rev. T. S. Smith, of *St. Austle, Cornwall*, to Georgiana Theophila, youngest sister to Sir C. Metcalfe, Bart. of *Fern Hill, Berks*.

Died.—In London, the rev. E. Balme, *M.A.*

Died.—At *Hammersmith*, in his 75th year, the rev. T. Darby, late of *Shelley, Essex*.

NORTHAMPTONSHIRE.

Married.—At *Bugbrooke*, the rev. R. Roche, *B.A.* to Miss M. A. Harrison.

Died.—At *Rothley*, the rev. J. Rose, *vicar of that place*.

RUTLANDSHIRE.

Married.—At *Morcott*, the rev. W. Peach, *M.A.* to Miss M. Pochin.

SOMERSETSHIRE.

Married.—At *Bath*, the rev. W. D. Longlands, to Miss J. Campbell.

STAFFORDSHIRE.

Married.—At *Bromsgrove*, the rev. T. Houseman, *curate of Kinfare*, to Miss Ann Brettell.

SUFFOLK.

Married.—The rev. R. Cobbold, of *Caius College, Cambridge*, to Miss M. A. Waller, of *Hollesley Grove*.

Died.—The rev. S. Casborne, of *Pakenham*.

Died.—In the 80th year of his age, the rev. J. Cotman, *rector of Langham*.

SURREY.

Died.—The rev. J. E. Francis, *vicar of Banstead, Surrey*.

WILTSHIRE.

Married.—The rev. M. Wyatt, of *North Wrazall*, to Miss J. A. Hall.

Died.—The rev. S. Routh, *S.T.B. rector of Boyton, vicar of Wickelwood, Norfolk*, and formerly fellow of *Magdalen College, Oxford*. The former living is in the gift of that Society, and the latter in that of R. Heber, Esq. M. P.

WORCESTERSHIRE.

Married.—At *Claines*, the rev. H. J. Hastings, *M.A.* to Miss T. Eleanor.

ISLE OF MAN.

Died.—At *Douglas*, aged 60, Dr. Christian, brother of Professor Christian.

WALES.

Married.—At *Northop, Flintshire*, the rev. J. Husband, *B.A.* to Miss C. Jones.

Died.—Aged 69, the rev. M. Monkhouse, a magistrate for the county of *Monmouth*.

SCOTLAND.

Married.—The rev. J. Mitchell, to Jessie, youngest daughter of the late Mr. W. Kinnaird, of *Edinburgh*.

IRELAND.

Died.—At *Dublin*, the hon. and rev. Lorenzo Hely Hutchinson, youngest brother of the *Earl of Donoughmore*.

CALCUTTA.

Died.—At *Calcutta*, on the 8th of July last, the right rev. Thomas Fanshaw Middleton, *D.D. F.R.S. Lord Bishop of Calcutta*, after a short, but severe illness. His lordship received his early education at *Christ's Hospital*, from whence he removed to *Pembroke Hall, Cambridge*. In 1812, he was collated to the *Archdeaconry of Huntingdon*, and presented to the vicarage of *St. Pancras, Middlesex*. In 1814, when it was determined to appoint a resident Bishop in our Eastern dominions, Dr. Middleton was selected by Government, to fill that very exalted situation.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A New Edition of the Bishop of London's Charge. 8vo. 1s.

A Village Sermon on the New Marriage Act. 12mo. 4d.

Sermons. By the Rev. John Hayden, Curate of Londonderry Cathedral. 8vo. 3s.

The Village Preacher, a Collection of short plain Sermons; partly Original, partly Selected, and adapted to Village Instruction. By a Clergyman of the Church of England. Volume the Third. 12mo. 5s.

A Charge delivered to the Clergy of the Dioceses of Cashel and Emly, at the Primary Visitation, in September 1822. By Richard Archbishop of Cashel. 8vo. 1s. 6d.

A Sermon preached before his Excellency, Richard, Marquess Wellesley, Lord Lieutenant, President, and the Members of the Association, incorporated for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion; in St. Peter's Church, on Friday, June 14, 1822. By C. Elrington, D.D. Fellow of Trinity College, Dublin, and Chaplain to his Excellency the Lord Lieutenant. 8vo. 3s.

The Divine Economy of Human Life; or, Christian Duties in Scriptural Language; selected from the New Testament,

and arranged in the form of Sections or Lessons, under three distinct Heads. By Mary Anne Davis, Author of Helps to Devotion, in the entire Language of the Holy Scriptures. 12mo. 3s.

The Blessings resulting to this Country from Maritime Pursuits: A Sermon preached on Trinity Monday, June 3, 1822, before the Corporation of the Trinity House, in the Parish Church of St. Nicholas, Deptford, and published at their Request. By the very Rev. J. H. Monk, D.D. Dean of Peterborough, and Regius Professor of Greek in the University of Cambridge. 4to. 1s. 6d.

A Sermon preached at the Musical Meeting for the Benefit of the Derbyshire General Infirmary, in the Church of All Saints, Derby, October 7th, 1822. By W. V. Vernon, M.A. Prebendary of York. Printed by Desire of His Grace the Duke of Norfolk, President, and the Governors of the Infirmary. 4to. 1s. 6d.

A Sermon, exhibiting upon the Authority of Scripture, the Existence of the Souls of Men, during the intermediate Space of Time between Death and the Resurrection; as delivered in the Months of May, September, and October last, before Town and Country Congregations, in the Diocese of Lincoln. By a Clergyman of the Established Church. 1s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Rivingtons' Continuation of the Annual Register (published by the late Mr. Dodsley,) for the Year 1798, will be ready in a few Days; and the Volume for 1799, is in Preparation.

The Rev. G. S. Faber will shortly publish, A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations, in Two Octavo Volumes.

A new Work, entitled, The Words of the Lord Jesus; or, the Doctrines and

Duties of the Christian Religion, as delivered in the Discourses and Conversations of the Son of God, during his personal Ministry upon Earth, arranged from the Records of the Four Evangelists; by John Read, is preparing for publication.

The Rev. Mr. Bowdler is preparing for the Press, a Third Volume of Sermons, in 8vo.

The Rev. Mr. Dibdin is immediately going to Press with a new and enlarged Edition of his Introduction to the Classics.

POLITICAL RETROSPECT.

THE question of a continental war is still agitated by politicians and newspapers; and if the funds are to be taken as an indication of the sense of the country, the credulity of both parties is equally astonishing. To-day it is all peace, and to-morrow it is all war, without the occurrence of a single circumstance which could alter or confirm the opinion of a reasonable man. The truth seems to be, that the secret of the late negotiations at Verona has been well kept; and that Englishmen must wait until the meeting of Parliament, before they can form a just opinion of the conduct of this country, or her allies.

It is amusing however to observe the importance which the opposition writers, at home and abroad, attach to the interference of the English Embassy. These gentlemen have been occupied for four or five years in proving that the continental influence of Great Britain was at an end. And never were these forebodings more gloomy and emphatic than at the opening of the Congress of Verona. They were rounded off by an enumeration of the horrible wickedness which the sovereigns of Europe designed to perpetrate. Every crime that has been defined in the political code, was on the eve of being committed by the legitimate rulers of the continent. And this audacity in guilt was attributed to the death of Buonaparte, and the consequent overthrow of English importance. On a sudden it is discovered, that the plan of spoliation has been postponed. The Sovereigns retire peaceably to their respective countries. The alarm of war subsides—and our politicians, with a patriotism which does them credit, declare that the iniquitous designs of the assembled Monarchs would have been carried into in-

stant execution, had not England interposed and prevented it. That is to say, England, despised, insulted, impoverished, misgoverned England, was able to disconcert the ambitious designs of four great monarchs, by the simple declaration of her displeasure!!

So much for the consistency of our public enlighteners.

Domestic occurrences of a recent date are neither numerous or important. The experiment of a third or winter assize for the Home Circuit is in progress, and promises to be attended with success. A more frequent gaol-delivery, and a more regular and rapid infliction of punishment, for minor offences, must tend to diminish crime. And the additional suffering which now accompanies the sentence of imprisonment and hard labour, together with the stricter enforcement of the laws against vagrants, street-walkers, reputed thieves, and other disorderly persons, bids fair to abolish, or at least to check those nurseries of crime, which our rulers have never yet considered in their real light.

We cannot enter upon a New Year without a few observations upon the general state of the Country, especially upon that part of it which is subject to such severe distress.

Parliament is again about to assemble, and will again be occupied with listening to agricultural petitions. Plans for relief will not be wanting; and the repeal, or the alteration of taxes affecting the landed interest will be urged by a powerful party. We sincerely hope that they will not be adopted. The most that they can produce will be a delusive and temporary popularity. The legislative probe cannot reach the bottom of the wound. All classes of the community suffer in their turns, and the agricultural interest

has suffered last though perhaps not least. During the war, the annuitant and public creditor was compelled to struggle against an enormous increase in the price of the necessities of life, and to deny himself those comforts which his depreciated income was insufficient to procure. At the peace the manufacturing and mercantile classes were suddenly deprived of their markets, and bankruptcy and starvation were the consequence. A diminished consumption of food was the inevitable result, and that result involved the ruin of many landlords and farmers, and the severe distress of all. But why should they despair of better times? Their prospects are not by any means so dreary and hopeless, as those of the man of fixed income during the last ten years of the war. His fortune has changed: so has that of the manufacturer completely, and that of the merchant in great degree. We can see no just ground for despondence in such circumstances as these, and their reality must be admitted by every unprejudiced looker-on.

The answer most commonly made to these and similar observations, is, that with a return to old prices and old rents, it is impossible for an agriculturist to pay the new taxes. The argument is very specious, but not very convincing. A gentleman steps forward and tells us that his land is now let for the precise sum which he received in the year 90 or 92, that his taxes, direct and indirect, are materially higher, and that his situation is obviously and necessarily worse. But it is idle and childish to argue the question in this manner. No government can or ought to legislate for indi-

dual cases. Some hardship and some loss will arise under all systems. And we do not doubt that there are instances of severe and irrecoverable distress to be found among the landed interest at present, as there were at former periods among the other classes of society. But is the whole agricultural income of this country reduced to the level of 1790? If not, if the whole produce, and the whole value of that produce has increased, then the only point which remains for investigation, is, whether the increase of property is in a greater or a less proportion than the increase of taxation. Speaking generally of the whole community, there can be no doubt that property has advanced more rapidly than taxes, and that the average charge upon the whole income of the kingdom, is less than it has formerly been. No calculations have been produced to prove that land is an exception to this general rule. And until it is proved satisfactorily and solidly, no claim for partial relief should be admitted or preferred. Whatever may have been done in particular districts, it is impossible to believe that the gross rent of the country has returned to the rate at which it was fixed thirty years ago. Where land has not been improved, or where the charges of cultivation are high, there will be a severe loss. But to say that the sufferer is entitled to compensation *at the expense of other classes*, is as absurd as to contend that a fundholder who ruined himself during the war by refusing to accommodate his mode of living to the altered circumstances of the times, should be indemnified for his loss out of the public purse.

NOTICE TO CORRESPONDENTS.

Cler. Gloc. will perceive that he has been anticipated by another Correspondent.

J. H. C. has been received.

C. N. S. T.'s communication shall be returned.